

arm, and
service.
will want
on the
or culti-
ing; will
es, hay-
pared to
r a light
with a
in the
t, lime,
ad build-

n,
Miss.

or Con-
anything
elope or
anyway.
admoor,

ome-
ment
cants
low.

ng in
ack-
nity,

n!

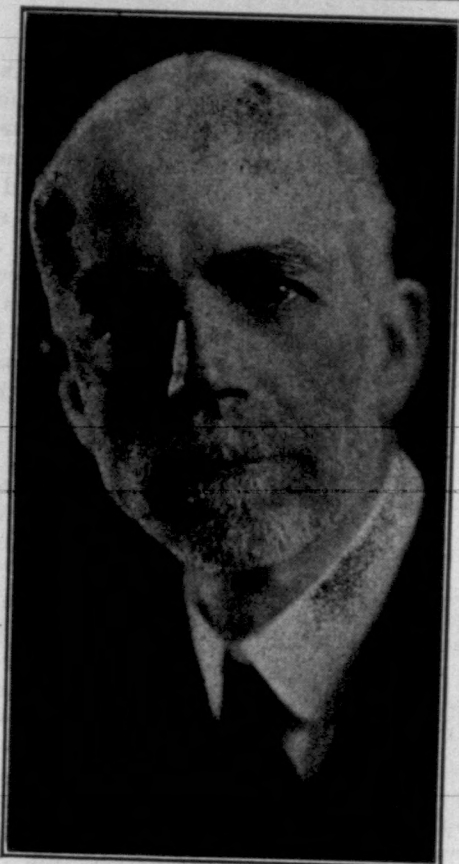
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., May 10, 1928

NEW SERIES
VOLUME XXX. No. 19



DR. EDGAR YOUNG MULLINS
President Baptist World Alliance.
President Southern Baptist Theological Seminary.
Former President of Southern Baptist Convention.

Hereafter young Turks will have to learn the Latin alphabet with only 26 letters instead of the Arabic with 96; and they will read from left to right like we do instead of the old way from right to left.



DR. AUSTIN CROUCH
The Executive Secretary of the Executive Committee of the Southern Baptist Convention, whose plans of work have made a great impression and won wide approval. His head is clear, his heart warm and his will like steel.



DR. BYRON H. DeMENT
For ten years President of Baptist Bible Institute. In this time a student body of 250 has been secured; buildings and grounds worth \$1,000,000 bought, and a place in the affection and esteem of Southern Baptists won second to none. He will give himself wholly to teaching the New Testament and writing.

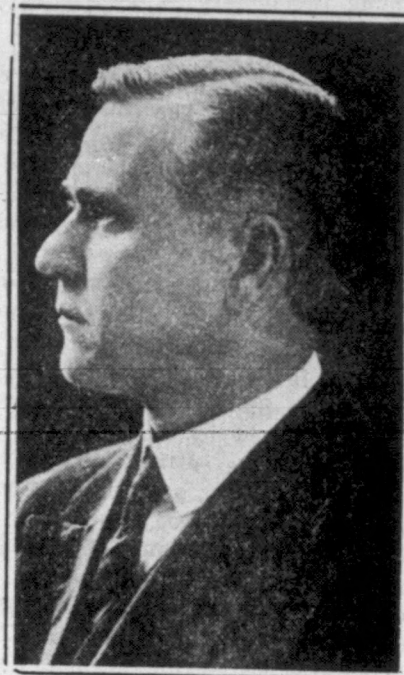


MRS. W. J. COX, of Memphis
President of W. M. U., So. Bap. Convention

Pastor Claud Bridges of East Birmingham Church recently baptized four sets of twins converted in a revival meeting in his church.

It hit the editor's page last week, and he absolves himself from the responsibility for the spelling in two articles there. A new man was at the linotype working at night and the proof didn't get read. With due apologies.

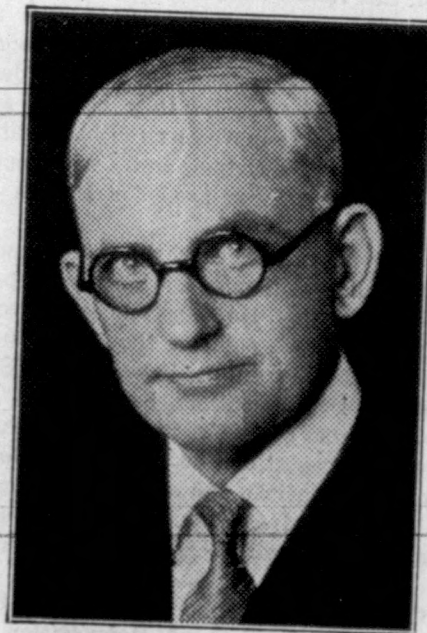
Pleasant Hill Church in Copiah enters the list of those who get the paper into 90 per cent of the homes. We know those folks and they are the right sort. Of course Pastor L. V. Young is leading.



DR. GEORGE W. TRUETT

Probably the most popular preacher in the world today. President of the Southern Baptist Convention and certain of re-election. He has been pastor of First Church, Dallas, for nearly thirty years.

Three American teachers have been convicted in Turkey for violating the law against proselytizing. They were charged with trying to convert students, saying grace before meals and observing Sunday. They have taken an appeal. The punishment is three days in prison and a fine of \$130.00.



DR. THOMAS J. WATTS
Secretary of the Board of Ministerial Relief of Southern Baptist Convention. He has plans for making comfortable the veterans of the ministry and their widows. This work has won the favor of people of large means and small.

SPURGEON'S ORPHANS' HOME

By Mrs. P. I. Lipsey, Jr.

London, England.—Mr. Lipsey and I visited Spurgeon's Orphans' Home. It is in a crowded residence district south of the Thames at Stockwell.

The grounds and buildings have a pleasant seclusion in the bustling district because of the architectural plan. The brick houses are built in a solid wall around a square court, a quadrangle, it is called. This court has a green lawn and garden in the center with paved play-grounds around it. The entrance to the grounds is an arched gateway, which is delightful from the street, framing the picture of quiet and sunlit peace (on that day the sun was shining).

The children were at school, two schools. The boys and girls are under entirely separate corps of matrons and teachers. The education of the children is provided for by the London County Council, as are the public schools of the city. This is supplemented by a musical director and religious training. There are 200 boys and 130 girls in the institution now. There are 50 more boys at the branch at Birchington-on-the-Sea.

We were escorted through all of the houses. First we went to the Memorial Hall, the most interesting place in the whole group. The Hall is the memorial to Spurgeon, showing how intimately he is beloved by these people. The Spurgeon Corner at the entrance is full of his photographs, marble busts, and full-length statues, and various possessions of value. Two small models of the Tabernacle and of Spurgeon's birthplace were on a stand.

The whole wall was covered with photographs and enlargements. Some show him as a young man and others as he was in the height of his fame. At first his face is just the ordinary face of a young, fat boy. But as he grew older his face took form, and became full of character and purpose. His granddaughter told us that when he was still, as sitting for a portrait, his personality seemed negative,—at least heavy. But in animation, he seemed on fire and could move thousands.

A series of pictures arranged as a bulletin attracted our attention. They were 21 pictures of Spurgeon's twin sons, taken on their first 21 birthdays. Each birthday meant two visits, one to the photographer and the other to the dentist. Both these sons, Charles and Thomas, were later connected with the management of the orphanage.

Other photographs tell of the happy times the children of the Home have at Christmas. Two tinted portraits, one of Father Christmas and the other of a giant teddy bear, were of a former treasurer and of Charles Spurgeon in fancy dress.

Not only at Christmas do they have a good time in this room. It serves as the boys' dining room, a lecture hall, a chapel, and a sheet across the nave showed it was used for lantern pictures.

Behind this sheet covering the whole end of the nave as a giant fireplace is the especial memorial to Charles Haddon Spurgeon, sculptured in terra cotta. Against the whole end of the wall opposite the pulpit, it represents Spurgeon in the three institutions he founded. The center is a life-size statue of him as he preached to his great congregations at the Tabernacle. A small group on the left shows him teaching his students at Pastors' College. A group on the right side is of him with the orphan boys in the Home.

The walls of the nave are hung with Spurgeon's valuable collection of Reformation pictures presented as a memorial by his wife.

Stained glass windows complete a very impressive shrine.

Near this Hall is the kitchen and the bakery, the plan and achievement of Charles Spurgeon. This is a most efficient example of a modern institutional kitchen, with tiled walls, rounded cor-

ners on tiled floors, skylights, and the best of stoves and other equipment. The bakery built in the same group of rooms has an electric bread-mixer and vats for ten bushels of bread. This was built at a cost of \$30,000, and completed without debt.

The dormitories are arranged for twenty-four boys in each house. Twelve boys have the use of one room and a large bath. These houses are much like many others we see in the city, except for the floors. They were scrubbed as clean as the proverbial ship's deck. In fact, they were so clean they had that blue light peculiar to old-fashioned sanded floors.

In the old days the boys had to scrub their own floors. We had visions of twelve boys measuring off their spaces by the nails and scrubbing on hands and knees (that is how all floors are cleaned over here) to the tune of a jolly song. It was a jolly song, I know, for the light, airy rooms seem a very happy place.

And then we were ready to go to school. The head-master took us and introduced us to all of the boys—in classrooms up above the dormitories.

As we entered each classroom the boys stood to receive us. They were sturdy youngsters, looking very dignified with their stiff white Eton collars. The younger boys wore the usual costume of the English school boy, that is, straight short trousers to the knee, a short tight-fitting coat, and wool half-hose. The older boys wore long trousers.

Besides the regular classrooms there was a dark room used by young photographers.

"We have to provide for off-hours, you know. Boys will be doing something", Dr. Green, the headmaster, told us. They have three classes a week in manual training. A large playhall provides for play on rainy days. Skating is the favorite sport in this room.

A notice on the bulletin board shows that these boys are regular fellows: "Boys on the sick-list must not play cricket or other games on the play ground during school hours."

The buildings at the back of the square are all recreation centers, if I may include the infirmary in this group. A good library, cosy for a rainy day is above an open play court. The finest swimming pool I have seen in any institution has just been remodeled. It now is tiled and has galleries for spectators along each side. Underneath the galleries are individual showers. The girls' playroom is on the corner next their dormitories.

We saw rosy-cheeked English girls playing on the grounds. They had been dismissed from their schoolrooms for lunch. We had time to visit their dormitories hurriedly.

The girls do much of their own housework. Each house has its own dining-room. In one dining-sitting room two little girls were busy darning stockings.

Their rooms are built the same as for the boys, but they have white counterpanes instead of blue.

We found the teachers and a few girls in the classrooms. While we talked to the primary teacher she marched out a group of babies who had "scampered" at first. And one wee girl with tear stained eyes peeped at us while she finished her writing.

Older girls were in another room working on some drawings. The supplementary work for the girls is art and home economics.

Last we went in to see the superintendent, an "old boy" who has never left the Home. This soft-voiced old gentleman said he was the last one living who knew C. H. Spurgeon intimately. He was with him at Mentone in southern France during his last illness. He showed us the telegrams announcing the death of the great preacher.

Full of interesting stories of Spurgeon he talked to us as long as we could stay. One story characteristic of Spurgeon was that he was asked by an eminent scholar who admired his style and

his marvelous flow of language why he did not preach in West End to the aristocrats instead of in the slums at the Elephant and Castle.

Spurgeon answered him, "Why, because the poor sinners have souls."

In discussing the splendid equipment of the orphanage with our pastor, he said that the number of children was limited to five hundred. Therefore any landfall (money is often willed to the Home) is used for better equipment and training of the children there, rather than spent on more children.

PERENNIAL EVANGELISM IN THE SUNDAY SCHOOL

Statistics have stirred and awakened many real Christians to a desire to change conditions and situations that contribute to such figures. We have noted for a long time the statement that 80% of the children of all ages enrolled in all schools are not won to Christ. Methods and means of winning the lost boys and girls are interesting and important. The problem of winning the lost is being solved by evangelism in the Sunday School. This kind of evangelism has been advocated for some time, but the majority of churches have been rather spasmodic in their efforts to win the lost for Christ.

For the last several years in Vicksburg, the second Sunday in each month has been designated by the Sunday School as "Evangelistic Day." On these Sundays the pastor has ten minutes to present an appeal to the souls of the Sunday School—after the departments have re-assembled. No invitation is given at that time to join the church, but there is an urgent appeal to step forward and confess Christ. The teachers get the names of all who hold up the hand for prayer, or who confess Christ, and these are seen personally by the pastor. At the close of each simple service, the interested ones are urged to prove their love at an early date by presenting themselves at the preaching service for membership.

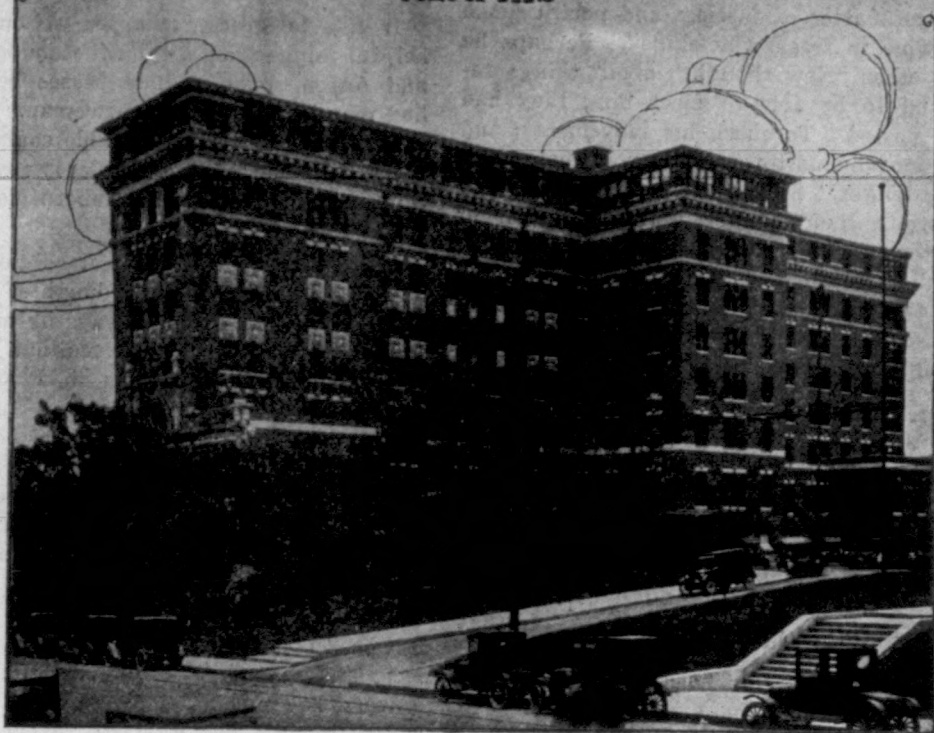
In addition to this regular service before the whole school the pastor goes at least once a quarter to the Junior and Intermediate Departments to conduct a similar evangelistic service. The names of the lost boys and girls are always in the hands and on the hearts of the pastor, superintendent, and teacher. A special prayer for the lost in each department is offered every Sunday morning. The spirit of the officers and teachers is to make it hard to go through the classes and departments without a surrender to Christ. There are difficulties when the parents are not Christians and when only nominally so. It is often necessary for the pastor to talk to such parents and pray with them about their children, but there is a joy when the home is transformed because of surrendered hearts.

The greatest joy of the ministry comes to the pastor as a result of these earnest efforts. The pupils do not get the impression that once a year the officers and teachers care for their souls, but a message for conviction is constantly before them. As a consequence, we see almost every Sunday one at a time, but never in droves, the pupils presenting themselves as candidates for baptism and membership. The pastor must sell the idea of soul-winning to the superintendents and teachers before they will be willing to have the special prayer for the lost and the continual effort to win all pupils to Christ. It is a joy to this pastor to know that the agonizing prayer and a mention of winning the lost to Christ are emphasized constantly—no matter where the pastor is. It makes it easier to reach with a message when the evangelistic message is delivered. As an illustration of the result of the evangelism mentioned, we have baptized four out of the last five Sunday nights.

—J. C. Greenoe, Vicksburg.

BAPTIST MEMORIAL HOSPITAL

MEMPHIS



BAPTIST MEMORIAL HOSPITAL

More than ten thousand people every year come here sick and go away well. The management is in the hands of trustees from Mississippi, Tennessee and Arkansas. The business is so conducted as to make the institution self supporting. Hundreds of people unable to pay are treated without charge.



BAPTIST HOSPITAL IN NEW ORLEANS

This is the Southern Baptist Hospital in New Orleans, of which Rev. L. J. Bristow, D.D., is superintendent. It cost about a million dollars, including the nurses' home. The buildings are to be paid for out of the cooperative program. Its expenses have been met from the first year out of its income.

On Sunday, April 15, the Citadel Square Baptist Church of Charleston gave a great welcome to its new pastor, Dr. D. I. Purser, Jr. Dr. Purser has come to the fellowship of this church from Tupelo, Miss. At the morning service Dr. Purser preached, and at the evening service there was a union meeting that was given to a most hearty welcome. Dr. Alexander Sprunt, pastor of the First Presbyterian Church, spoke in behalf of the churches of the city. Rev. J. R. Williams, pastor of the King Street Baptist Church, greeted him on behalf of the other Baptist churches of Charleston, and Mr. Clarence O. Getty welcomed the new pastor in behalf of the

congregation. At the morning service Dr. Purser preached on the subject, "Walking With God." Among other things, he said: "If we walk with God we cannot go ahead of him, we cannot lag behind him," and added, "If the pastor neither lags behind, nor runs before God, but walks with God—if the people neither lag behind, nor run before God, but walk with God—then pastor and people, walking with God, will go forward in perfect harmony." There were on this day twelve additions to the membership of the church, seven by letter and five for baptism. We give Dr. Purser the heartiest welcome to the fellowship of South Carolina Baptists.—Baptist Courier.

GETTING TOGETHER IN COUNTRY CHURCHES

S. J. Rhodes

For some time we have been hearing a great deal of discussion of "the country church problem," and we can all see that the country church does present a great problem. Many books have been written on the subject, and time has been given for the discussion of the question at conventions. All these, no doubt, have helped us to get a little nearer a solution of the real problem, but we find that very little progress seemingly has been made.

One thing that is being advocated now is, the consolidation of the churches, having the church located where the school is, and only one church (of Baptists) in the school district. This seems to the writer to be an ideal plan, but we do not think we have come to the place yet where we can induce many good people to leave the graveyard, even for a better church.

It seems the next best thing is to lead the churches to group themselves together and several churches call the same pastor, and move him on the field among them where he can help them with all their church problems. Many churches are in a sleeping condition just because they have had no leader to awaken them out of their sleep. Many of these are paying reasonable salaries, and all they are getting from their pastor is preaching once a month. He lives several miles away and is not able to help the church with a training program. The Sunday School, B. Y. P. U., almost every phase of the organization goes without attention for the lack of leadership in a good, live pastor. Then the salary he gets is not sufficient for him and his family to live on. It seems that if several churches located near each other could agree to call the same man and locate him in their midst, they could help the churches and at the same time the salary would be one that would furnish the pastor and his family a living.

I know of four churches that are located in such a way that if a pastor were located in their midst he could get to either of them in thirty minutes. These four churches have a combined membership of 388, which is just about as many members as one man can be the pastor of and do good work. The salaries of all the pastors of these four churches is \$1900.00 per year, which is as much as some full time pastors are getting in town churches, and yet these churches are not doing the work they are capable of doing under the leadership of one good, live pastor who could be with them all the time. These four churches paid the Co-operative Program in 1927, \$152.13, which is less than fifty cents per member.

If the churches could be led to see the advantage of co-operation in this matter, we believe that we would soon see our country churches doing as good work as those in towns and cities. The ones who are to cause us to realize this are the pastors of our churches, some of us need to be willing to get out of the way and let our churches group with other churches who might move a pastor on the field.

There are sixty members in the little church at Long Beach who made pledges to the cooperative program. In the first quarter these have paid in \$371.85. They say this is the best ever, but that the best is yet to be. Pastor J. H. Gunn is happy that his people are working at the tasks of the kingdom.

We respectfully invite people and institutions that have anything good to advertise to consider the advantage of speaking through the columns of The Baptist Record. We have heard of several papers in Mississippi which claim to have the largest circulation, but we are willing to compare our paid in advance subscription list with anybody. And The Record goes to the best folks in Mississippi.

MEDITATIONS IN THE GOSPEL OF MARK

By J. L. Boyd

Mark 2:21-3:6. In our last Meditation that closed with verse 20, we found Jesus bearing the shock of the attack of the scribes and Pharisees in answer to their question as to why his disciples did not fast as those of John the Baptist and of the Pharisees. His reply would lead to the conclusion that there is a time and occasion to fast, and any other time and occasion arbitrarily fixed for fasting, "so-called", would be out of place and inopportune. He continues by asserting that he did not come to patch up their time-worn and much abused "Pharisaical religion", nor to fill up their old worn out "forms and ceremonies" with new truths. He did not mean to discard old truths. Truth is truth—the same yesterday, today, and forever. But the religious teachers of Judaism, who were the scribes and Pharisees, had so perverted the thought and practice of the Jewish people from the main channels that Jesus made declaration that he had come to "set things right". He would have fresh wineskins for his new wine of the truths of the gospel of the Son of God, else the latter state would be worse than the first. Judaism was not worth the patching at the time when Jesus came, though it contained the elements of truth which he must take and place in a new setting that they may be seen and practiced in a new light and with a new meaning.

Some time later Jesus and his disciples were, on a Sabbath day, "passing along by the side of the grainfields". Now, for them to be passing through the grainfields, according to the language here in our versions, there must have been grainfields on either side of the road, and likely no fences. Which, doubtless, was the case. Any way, there is a "para" here with the word "passing along", which means "by the side of" and not "through". However, to be going along the road between two grainfields, would in effect be going through the grainfields. And this latter is our interpretation, and our method of harmonizing the American and King James versions with the text as given us by Mark according to Nestle. But, back to our Meditation; as they passed along by the side of the fields of waving grain, the disciples "broke ranks" and "began to make a road through the grainfield, plucking the heads of wheat." Beloved, did you ever witness a team of oxen moving calmly and apparently contentedly along the road on a hot summer's day; being footsore and weary and thirsty, and how that on passing a puddle or pond of water by the roadside no power on earth or under the earth could keep them out of it? The necessity of the case would seem to justify the oxen to make a break for the water, notwithstanding the danger of having a loaded wagon stuck in the mud. Such was the case here with the Disciples of Jesus. They were, no doubt, tired and weary and worn and hungry, following this Man of Galilee. Oh, how Jesus could walk! The zeal of the Father's coming kingdom was eating him up! His meat and drink was to do the will of him that sent him, and to finish his work! Did you note that Jesus seldom got tired? Or seldom showed it? His long forced-marches to finish his work on earth carried his disciples many a weary mile, footsore and hungry, with only chance provisions along the way. It is a wonder that they stuck so close to him, and saw him through! But there was an "expulsive power of an inward urge" that spirited them on to follow after.

"And the Pharisees"—Where did they come from? Why were they tramping along after him? Were they going with him to his appointment to "scotch for him"? Hardly! No, they represented the self-appointed regulators who were sent along, (and were glad to be sent), to "keep him straight." He is getting too much publicity by his words and works. And he ap-

pears to be too presumptuous to come along and change their customs and get their place. He would bear watching, and they're the vigilantes who would do the watching. He had crossed them on the matter of fasting, and pertly spoke of "new wine in fresh wine-skins". Perhaps he has some other "New thought" about things religious, and to be able to meet him, they had better be posted. To check his movements, and the mass movements toward him was their chief task and delight. So, here, when the disciples would satiate their hunger with the grain in passing, these critics presented their grievances to him thus: "Behold, why do they on the Sabbath day that which is not lawful?" In defense of his disciples, Jesus referred them to David who should be an authority for them in such matters. David did that which was as unlawful, and why? Necessity demanded it. They had either overlooked this mis-step on the part of David, or had excused him for it. But what had that to do with the Sabbath? But before they could recover from the reference they hear him say, "The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is Lord even of the Sabbath." What? Is that so? Haven't you kinder got that thing turned around? And who is this Lord of the Sabbath? Why, we are the custodians of the Sabbath to keep it inviolate and see that others do the same! Now, these and similar questions were doubtless looming in these Pharisees' minds as Jesus and his disciples pursued the even tenor of their way.

"And he entered again into the synagogue" (perhaps on this same day, and where he was journeying to as they passed the grainfields). A man with a withered hand greeted him with an appealing look, if not with words, and Jesus had another opportunity to do good to somebody, and to "break the Sabbath". It is said that "they watched him, whether he would heal on the Sabbath." They who? Those same fellows who trekked after him by the grainfields. It was a case of, "We dare you." They were watching him, "that they might accuse him." Jesus accepted the challenge. The lines were being tightly drawn, and if he must meet the issue, Jesus would meet it and have it out. He says to the man, "Stand forth." He stands forth. Now, Jesus turns to his attackers, and saith to them, "Is it lawful on the Sabbath day to do good, or to harm? To save life, or to kill? Why, they hadn't expected this question. It was a stunner. They had been guilty of pulling the ox out of the ditch. "But they held their peace." They kept silence. They kept secret what they were thinking. Or perhaps they hadn't thought yet! It was such a stunner that it put their thinker out of commission for the time being. And when Jesus had "looked around about on them 'with anger', being 'grieved' at 'the hardening' of their heart." (The emphasis mine). Jesus had become rightly indignant in the face of such heartless opposition. It was trying on his very soul, and patience had ceased to be a virtue. Yet, he was grieved. A pang pierced his soul, seeing the deadly hardening of their hearts. They were determined to be blind in the face of all the light necessary. They were dead set on opposition to him no matter how reasonable a line-up with him might appeal to their senses. So, Jesus, highly keyed with a flush of anger and deeply touched with a sense of pity, proceeds with what he is about. He says to the man, "stretch forth thy hand." And he stretched it forth, restored.

It was enough. The Pharisees went out. And straightway lined up with the Herodians to destroy him. How tragic that it has come so soon! He has hardly begun his ministry. But the dye is cast. The rubicon is crossed. The line up of the opposition is becoming invulnerable. They are set on his destruction. Jesus retires to the quiet side. And in our next sitting together, we shall see how he maneuvers to make a conquest of the world—even in the face of his furious, frenzied fighting foes, the "Farisees" et al.

MIRIAM, THE LEPER

Number 12

Sermon by Dr. Ben Cox, Central Church, Memphis

In this interesting chapter we find some very helpful things from a typical standpoint. Miriam and Aaron spake against Moses because Moses had married the Ethiopian woman. In regard to this Ethiopian woman the able commentator, Dr. John Gill, one of the predecessors of Charles Spurgeon in the London Tabernacle has this to say:

"Not a queen of Ethiopia, as the Targum of Jonathan; nor Tharbis, a daughter of a king of Ethiopia, whom Josephus says he married, when he was sent upon an expedition against the Ethiopians, whilst he was in Pharaoh's court; nor the widow of an Ethiopian king whom he married after his death, when he fled from Pharaoh into Ethiopia, and was made a king there, as say some Jewish writers; for there is no reason to believe he was married before he went to Midian; nor was this some Ethiopian woman he had married since, and but lately, Zipporah being dead or divorced, as some have fancied; but it was Zipporah herself, as Aben Ezra, Ben Melech, and so the Jerusalem Targum, which represents her not as truly of Ethiopian, but so called, because she was like to one; indeed she was really one; not a native of Ethiopia, the country of the Abyssinians, but she was a Cushite, a native of Arabia Chusea, in which country Midian was, from whence she came."

Be that as it may, they spake against Moses because he had married the foreigner. Just as there is objection on the part of the natural man to the display of God's sovereign grace. Objection to display of that grace to Saul of Tarsus, the wicked persecutor. To John Bunyan, the profane tinker. To Jerry McCauley, the drunken gutter bum. To Samuel Hadley, of the same stripe. To Mel Trotter, who while drunk stole the shoes from his dead child's feet to sell them for liquor. To Billy Sunday, a half drunk baseball player as he sat on the curb-stone and held up his hand for prayer. To Dick Huston, a civil engineer, who found Jesus in the meeting down stairs one day and has been preaching the gospel ever since. He told me that he could stand on our church tower and within a stone's throw could show me where he had spent thousands of dollars in sin. To W. H. Cook, a fugitive from justice, who was walking on Second Street one day and saw the sign: "Ice Water Free," and came in, found the Lord, and has been preaching all over the country for several years. The natural man makes objection because "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

We have here also a type or illustration of the objection which the Jews have to bringing in the Gentiles. Moses, rejected by his people goes into a foreign land to choose a bride. Jesus rejected by the Jews chooses a bride from the Gentiles. We have some very striking things about this in the 11th of Romans. Paul says, you remember:

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear;

For if God spared not the natural branches, take heed lest he also spare not thee."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer,

and shall turn away ungodliness from Jacob." . . .

"For God hath concluded them all in unbelief, that he might have mercy upon all."

In the Greek it says: "God hath shut them up together in unbelief."

Are we not thankful today that Jesus did come to the Gentiles to choose His bride? Shall we not look forward joyfully to the coming of that wonderful time when Israel shall come back—shall be grafted in again.

Miriam was shut out for seven days, representing Israel now shut out. But thank God, the time is coming when they shall look on Him whom they have pierced and shall mourn for Him as a mother mourneth for an only son. Sometimes I imagine myself listening to the Jews when they really find out for the first time that Jesus is the Messiah. They can be grafted in now. Thank God, they are being grafted in. We know that is a fact because of Solomon Ginsburg, and many other Jews. But a nation shall be born in a day when they shall look on Him whom they have pierced. And I fancy I hear some saying: Is it possible that this is really our own Messiah? Upon whose blood we have trampled, whose name we have disowned, He is really and truly, after all, our Messiah!

In this chapter, also, we have some good moral and practical lessons. We read that Miriam and Aaron say: "Hath the Lord indeed, spoken only by Moses? Hath He not spoken also by us?" What's the matter here? Envy; that's all. The thing that drives more people down than almost anything else.

Gay says:

"Fools may our scorn, not envy raise,
For envy is a kind of praise."

And Herbert remarks:

"Envy not greatness; for thou mak'st thereby
Thyself the worse, and so the distance greater."

While Pope reminds us:

"Envy, to which th' ignoble mind's a slave,
Is emulation in the learn'd or brave."

Wise old Seneca says:

"It is the practice of the multitude to bark
At eminent men, as little dogs do at strangers."

And the king of the world's dramatists gives us these words which have been quoted many times:

"No metal can

No, not the hangman's axe, bear half the
Keeness

Of thy sharper envy."

Socrates again says on the subject of envy:

"Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh, and drieth up the marrow of the bones."

We see this thing of envy all along the line.

We find it in Cain, the first murderer, who slew his brother because of envy.

We find it when the patriarchs moved with envy sold Joseph into Egypt, a type of Jesus, who for envy was delivered by the Jews.

We find it in Saul who seeks to slay David.

We find it in Ahab, the wicked king of Israel, who envies Naboth because of his vineyard. Who goes home and sulks with his face turned to the wall. Wicked Jezebel tells him she will give him the vineyard, and she does at the cost of Naboth's life.

There is a legend of two men one noted for envy, the other for covetousness. We are told that the ruler of the city sent for them, promising that whatever they desired should be granted them, on the condition that he who asked first should have what he asked, and the other should have the same doubled. The envious man would not ask first, that the other might not have more than himself; but, being pressed, the envious man desired that one of his eyes might be pulled out, so that his companion might lose both of his.

No doubt you are familiar with the Grecian story which tells of the suicidal effects of envy. A man had made great success in the games. Another envied him. He couldn't rest by day, couldn't sleep at night because of this feeling of envy. When he tried to go to sleep he saw the statue which had been erected to his rival. Night after night he slipped out and commenced moving stones from the pedestal, but he moved one stone too many, for it fell while he was there and killed him.

There are many—some in Memphis, I fear, who are spending their time moving stones from the pedestal. Look out, it may fall and kill you.

After these words of Miriam and Aaron, there follow five short words which are very significant. Some of you no doubt remember Dr. Gabelein, the editor of that wonderful magazine "Our Hope," Gabelein, the author of the annotated Bible, a copy of which I am fortunate enough to have in my library. The Doctor says on these five short words: "These are magnificent words." Now, what are they? "And the Lord heard it." Short words, simple words except one, "Lord." It was true then, thank God it is true now. Whether it be the shout from the housetop, or the whisper in secret, these words can apply—"And the Lord heard it." Thank God it's still true:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

This is the heritage of the servants of the Lord; "And their righteousness is of me, saith the Lord."

I have reminded you before, it is significant that the first weapon the Lord mentions is the tongue. Oh, the power of the tongue for good or for evil. Spurgeon, the great preacher, used to say that sometimes the effect of a Sunday morning sermon is killed by the unwise remarks of parents at the dinner table. Soon after I became your pastor I told you of a young man who visited one of our city churches one Sunday morning. He was very much impressed with the sermon, and when the preacher said, "I will preach on the Judgment Day tonight," he said to himself, "I'm coming back." But unfortunately, this young man when he left the Church walked behind two of the pillars of the Church, and as he walked behind them he heard one pillar of the Church say to the other pillar of the Church, "How did you like the sermon?" And the other pillar of the Church replied to that Pillar of the Church, "I liked it pretty well,—but this, and but that, and but the other. Until he butted out everything in the boy's mind, and he said, "I'm not coming back tonight." And he didn't.

In conclusion, I call your attention to the greatness of Moses. Moses, the meekest man in all the earth. You remember in a previous chapter they came to him and complained that Eldad and Medad were prophesying. And Moses, in the bigness of his heart said, "I would that all the Lord's people were prophets." Moses felt safe in leaving his interest in the hand of the Lord. He knew the Lord heard it and would attend to it.

Early in my ministry here some of you remember I referred one day to a man who is the pastor of a great Church, and he himself a very popular speaker, but he said he had a miserable time because fifteen men in that Church opposed everything he did. If he said yes, they said no. If he said no, they said yes. If he said black, they said white. If he said white, they said black. He testified he had a miserable time until he decided to turn these fifteen men over to the Lord and stand back and see them and the Lord deal with the problem. After that he had no more trouble. Before he did that he would go to bed at night but instead of sleeping he would toss on the sleepless couch seeing those fifteen men.

Moses is majestic in his silence. He didn't

have to speak. He knew the Lord heard him, and his case was safe in the Lord's hands.

Reference often is made to the Prussian General, Von Moltke, who was a great man because he could hold his tongue in seven languages. It requires a bigger man to hold his tongue in seven languages than to speak in seven languages. Do we know that the Lord heard it? Is that enough? Do we know that no weapon formed against us can prosper? Do we know that though we may be misunderstood and misrepresented here and now, the time will come when the mysteries are cleared away, then things will be different?

There are no doubt some in the house this morning who remember that famous lawyer preacher, Wm. Penn. They will call to mind the roll of his rich sonorous bass voice as he used to sing:

"When the mists have rolled in splendor
From the beauty of the hills,
And the sunlight falls in gladness
On the river and the rills,
We recall our Father's promise,
In the rainbow of the spray;
We shall know each other better
When the mists have rolled away.

Oft we tread the path before us
With a weary-burdened heart;
Oft we toil amid the shadows,
And our fields are far apart;
But the Saviour's "Come, ye blessed,"
All our labor will repay,
When we gather in the morning
Where the mists have rolled away.

We shall come with joy and gladness,
We shall gather round the throne;
Face to face with those that love us,
We shall know as we are known.
And the song of our redemption
Shall resound through endless day,
When the shadows have departed,
And the mists have rolled away."

Noxapater Church now sends The Record to 90 per cent of the homes, thanks to the faithful help of Pastor B. L. McKee.

The Northern Methodist Conference in session at Kansas City sees no hope of organic union with the Roman Catholic Church because the Pope recently said there can be no union unless the "wandering sheep return" and acknowledge the Pope as head of the church. They see no hope of union with the Protestant Episcopal Church, or Anglican, because the latter insists on recognition of the "historic episcopate". They see no hope even of any early union with Southern Methodists. Well it looks like there are enough of these Methodists to keep them from being lonesome.

Pastor A. T. Cinnamond of Kosciusko says: We recently closed a meeting of thirteen days, in which we were assisted by Dr. J. W. Mayfield, of McComb, and Jack Scholfield, of Fort Scott, Kansas. Dr. Mayfield is a ver yprince among preachers, sound in the faith, logical in presentation of the Gospel message, and with a most winsome personality. We have not had a more satisfactory helper in meetings, during my pastorate here. People of all faiths were pleased, so courteous and fair he was, and yet he gave us the strong meat of the Scripture doctrines. Congregations crowded the house to capacity. Forty-one additions were received, 14 of these by letter, and 27 approved for baptism, and our membership strengthened in the faith. Jack Scholfield is a splendid song leader, and a fine helper for a revivalist. I commend him heartily. Both these brethren won our warmest appreciation.

Editorial

DIVINE RIGHT OF VOTERS

The Bible is clear on the question of the divine authority behind civil government. "The powers that be are ordained of God." This does not mean that whatever form of government happens to be in existence is God's chosen form of government, for they are varied and dissimilar. Nor does it mean that whatever man happens to be in office at the moment is God's choice for that office. The form of government may be changed; a man or a party may be put out of office; but the principle of government remains and the necessity for it and value of it continue. God is not the author of confusion or anarchy.

Loyalty to the government is a Christian duty, enjoined repeatedly in the scriptures. This is true because it makes for the welfare of all men. If a man is a Christian, for that very reason he ought to be a loyal and intelligent citizen. Religion and civil government are closely related. They have their spheres of activity, but they both affect the same man, and both affect all the people, the common weal. Attention to the duties of citizenship is a Christian obligation. And these duties ought to be performed as Christians.

Growth in Christian character and experience means that the Spirit of Christ is becoming more and more dominant in more and more relationships. It is covering more ground and influencing our conduct in all matters with which we have to do. This includes, education, recreation, what we read, our domestic relations, industrial relations, financial obligations and all the way through and all the way round. Among these of course is our politics.

Now some are ready to resent the interference of religion with politics. There are two reasons. First some people's politics won't stand the light and they don't want religion to rebuke them nor interfere with bad politics. The other reason is that ecclesiasticism in the name of religion has sought to control civil government. This we will speak of elsewhere. But the fact remains that the religion of Jesus proposes to help a man to do right, in politics and everywhere else. If it does not, it is not a good case of religion.

It was not a bad slogan we used to hear: "Vote as you pray". A man is apt to be orthodox on most any subject when he is praying. He finds it difficult to go wrong or tell a lie when he is standing face to face with God. That slogan virtually meant that the religion of Jesus ought to help a man to vote right, and to discharge every other obligation of citizenship.

We put the emphasis on voting here, because the ballot is the final expression of one's ideals of civic righteousness. And the man or woman with the suffrage is the sovereign. We may talk right and pray right, but unless we vote right then everything goes wrong. The ballot is a fearful responsibility. The determining of policies for right or wrong is in the hands of the one who votes. Voting is as much a religious duty as going to church, or praying. This may startle some readers, but it is the truth. You cannot separate the obligation of a man at the polls and the obligation of the same man at church. He is the same man, and always and everywhere the Spirit of Christ must determine his behavior.

The responsibility for the proper exercise of governmental authority is expressed in the words of Jesus to Pilate at the time of his trial. He said, "Thou wouldst have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin". He says that Caiaphas' sin was the greater because he chose to turn Jesus over to Pilate, when he knew that to do so was to prostitute the divinely ordained power of civil government to the

purpose of legal murder.

This is the year in America when men are to be selected for the highest and most important offices in the land, in the most influential nation in the world. In some respects it is the most critical period we have had in many decades. The attitude of the highest officials toward the greatest moral issue of our generation is going to be determined. The enforcement of the law and the upholding of the constitution are the chief issues in the minds of all our people. It is the time when a man's religion and his moral standards are going to be tested and expressed at the polls. We must face the issue squarely and in the language of an old soldier, "Play the men for our people and for the cities of our God. And the Lord do that which seemeth him good."

UNHOLY BOLDNESS

The devil is no fool, though he certainly is not endowed with wisdom. Craftiness is his in abundance, but wisdom, that is different. He knows how to lie in wait. He knows how to keep in the back-ground anything which might hinder his purpose by premature manifestation of his purpose. And then when he has broken down opposition or won in his fight, he does not hesitate to announce his full program.

There could probably be found many examples of his methods in this particular. A few will suffice. More than a year ago attention was called in the columns of *The Record* to the tobacco company's subtle process of introducing the idea of smoking among women. Oh no they would not come out openly and advocate smoking by women; not then. But suggestive pictures and remarks were put upon the bulletins which mar our highways. Then a plain lie was sent out by one of the companies telling of a great singer who used their cigarettes, a woman who denied afterward that she ever smokes at all. And now the woman smoker has bloomed out on the bill boards wraithed in smoke that should make the name of the advertiser a stench in the nostrils of every man who smokes. The devil is a liar from the beginning; and when it suits his purpose he can come out boldly.

Well, here's another: When Al. Smith, of New York, was first proposed as a candidate for the Democratic nominee for the presidency, many of his supporters were telling us how impossible it was for him to injuriously affect the prohibition law. They said it is a part of the constitution and would of necessity be enforced. They sought in every way to minimize the whole prohibition question as if it were not now an issue and could not possibly be one in the presidential race.

But now the wind has changed. From all present indications, Smith will be the nominee of the Democratic Convention in Houston. By some subtle method he has gotten control of the political machinery of the party and things are turning his way. As a sample *The Commercial Appeal* which a year ago spoke of him as impossible is now sidling up to him by cartoons and astute arrangement of headlines in its news columns. As a result of this the Smith agents are now emboldened to speak out their minds freely in opposition to prohibition. They are saying plainly that Smith has always been opposed to prohibition, and that he favors a modification of the Volstead law. They boldly say that he will use his influence against prohibition. And now are making it known that prohibition or the enforcement of the law will be an issue in this campaign.

Anybody with sense enough to get out of the rain knows that the fight is on between law and lawlessness; between righteousness and iniquity, between the home and the saloon; between the return of drunkenness and debauchery, and the maintenance of morality. An effort will be made to confuse the minds of the people in the campaign; but everybody who votes for Smith will know that he votes for liquor and lawlessness.

A DIFFERENCE BETWEEN A CATHOLIC AND A BAPTIST

We are not here discussing all the differences, for that would take a good deal of space. But we confine ourselves to one matter which ought to be cleared of confusion. But we must begin where the Catholic and the Baptist meet on common ground.

These both assert that religion is the chief thing in a man's life. That religion ought to control the whole man in all his relationships. That religion is the final and highest authority in a man's life. That when there is a conflict of authorities all other claims must give way to his obligation to obedience to God; that everything else is secondary. This means that family relations, politics, state loyalty, national loyalty, race loyalty, while proper in their places, cannot stand if they are found in opposition to religious loyalty, his obligation to God. This is true because soul is more important than body, eternity more valuable than time; and the welfare of all other interests is best conserved by our faithful allegiance to God. So far so good. And agreed.

Now wherein do we differ? Just in this that with a Baptist loyalty to God is a personal and individual matter. Every man has access to God for himself; no intermediaries, substitutes or proxies. The will of God is discovered for every man by the man himself, and he accepts it and acts upon it independently of anybody else in the world. To a Baptist the acceptance of any substitute or intermediary, be that intermediary a man or an institution, is in itself disloyalty to God. He accepts at its face value the words of Jesus, "One is your master, even Christ; all ye are brethren".

On the other hand the Catholic is loyal to an institution and an official. These stand between him and God. Or as he would say they stand for God. Obedience to them is obedience to God. Disobedience to them is disloyalty to God. The church and the official of the church are for him the expression of the authority of God. This produces a system, an ecclesiasticism, a coherent, compact corporation, which moves en masse, thinks en masse. Individual conscience is quiescent; individual initiative is impossible. Control is centered in one organization and finally in one man. The result is a mighty machine.

That is what makes the Roman Catholic system dangerous. And every system is dangerous to the degree that it approaches it in its character. That is why people are afraid of the dominance of Romanism in the state and in industry. Any compact organization of men is dangerous. Anything that abridges the liberty of the individual is dangerous.

Everybody knows that Romanism, the Roman Catholic church, uses its power to control men in politics and in industry. The existence of blocs of any kind in government is dangerous. It is like an indigestible lump in the stomach. That would be true of the labor vote, the farm vote, the negro vote or any other vote that could be swung at the will of a man or of a directing board. Unless every man and woman is free to decide for himself the questions in politics, the republic is unstable and may be doomed.

Everybody knows that if a Catholic is running for office every Catholic in the land, with rare exceptions, will vote for him. While there were tens of thousands of Baptists in Mississippi, who voted against Mr. Harding, a Baptist, for President. A Baptist does his own thinking and his own voting. He may be independent to the point of contrariness, but he will not hold himself amenable to anybody but God.

Many grieve with Brother J. H. Newton in the death of his wife. It was the editor's privilege to be with these beloved people in a meeting near Columbus last summer, and we were impressed with the gentleness and beautiful Christian character of Sister Newton.

DR. JAMES F. LOVE

Friday morning's papers of last week brought the sad announcement of the death of Dr. J. F. Love, Secretary of the Foreign Mission Board in Richmond, Va. The news was not unexpected, but brings a shadow of sorrow to many minds in the South and in all our mission fields, and will be felt in the meeting of the Southern Baptist Convention in Chattanooga. Dr. Love was 68 years old, and has for many years been a useful servant of the Master in the greatest work that Christians are undertaking to do. He was born in North Carolina, educated at Wake Forest College and at the Louisville Seminary. After a pastorate in which great zeal and ability were manifested, he was called to be Secretary of the Baptist Mission Board in Arkansas. Here his ability was so manifest that he was called to the work of Associate Secretary of the Home Board, having his headquarters in Dallas, and his field of service west of the Mississippi River. When Dr. R. J. Willingham died the brethren of Foreign Mission Board and of the whole South turned to him as the most suitable man for the leadership of our Foreign Mission work.

This is a task for a statesman and a diplomat of the first quality. Property interests into the millions, people of many tongues and nations, and a diversity of people in his own constituency required great ability, great faith, and an abundant supply of the grace of God. Great courage, constant vigilance, marvelous tact, unflinching industry, wisdom and patience are needed for work of this kind; more than falls to the lot of most men. Dr. Love inspired the confidence of his brethren and their faith in his loyalty to truth and to Jesus never waned. His brethren believed in him. And he proved worthy of their faith.

He loved the Lord, and loved the souls of men. His heart retained its tenderness for lost men even amid the noise of the machinery which seemed necessary to carry on the work. The love of Christ constrained him. He immediately commanded the attention of the great audiences at the Convention and held it without weakening. He had a voice that carried his message to the whole congregation and carried conviction with it. He has an abiding place in the hearts of our people and in the history of our work. May the Lord guide his people in finding one worthy to wear his mantle; and may our Father comfort those who are sorely bereaved in his going.

AN EPOCH MAKING BOOK

We had known something of the work which was being done by Dr. James Garvin Chastain in preparing a book which would be at once a brief history of Mexico, with its fascination of ancient civilizations, Spanish Conquest and modern struggles, along with an interpretation of the effects of Romanism, the beginnings of Protestant and Baptist missions in the republic to the south of us, and also personal experiences and reminiscences of the author and other workers in Mexico. And now the book lies before us.

It has nearly 200 pages and fifty-five illustrations, on the best book paper, large pages, a large map of Mexico and well bound. And the contents are fully up to expectations. There is an Introduction by Dr. A. B. Rudd of Virginia, for many years a missionary in Mexico, and a chapter on the Northern Baptist Missions by Dr. C. E. Detweiler. Already Northern Baptists have adopted it as a mission study book.

This will prove an intensely interesting book just now when so many are interested in Mexico, and it seems so hard to get at the truth about these people. Dr. Chastain has succeeded in saying a great deal in the fewest words and making the subject very clear. It is a valuable historic document and will be preserved in our collection. Mississippians are proud to have added another native son to the number of excellent authors,

and thousands of his friends will want the book forthwith. He has not sought to make money out of the book, but to render a needed service. Send \$1.25 to Dr. J. G. Chastain, Coldwater, Miss., and get a copy without delay. The title of the book is "Thirty Years In Mexico".

We hear that conservative Baptists of Michigan have organized a new state body called "Union of Regular Baptist Churches of Michigan".

In addition to the names given some time ago, quite a number of others have engaged passage in the party going with Miss Bess Schilling from Jackson to Toronto leaving June 20.

Editor Gwaltney was with Pastor Arnold in a meeting for ten days at Greenville, Ala. Twenty-nine were added to the church, 24 of them by baptism, and the church greatly helped.

Rev. Vergil M. Hailey has resigned at Donna, Texas, where he has been pastor for three years. He and his good wife are Mississippians, and ought to come home. He is a son of Rev. I. A. Hailey of Union.

While the number of Episcopal churches in the United States has decreased in the past ten years, there has been an increase in membership from 1,092,821 to 1,858,966. In Mississippi the membership numbers 8,761.

A Pullman will be attached to the train leaving Jackson Sunday night, May 13, over the road by Meridian for Chattanooga. You may secure berths by writing to Miss M. M. Lackey at Jackson. You may get on at 9:30 P. M., but the train leaves at eleven P. M.

Singer E. L. Wolslagel will be with Pastor A. F. Crittendon in a meeting at Indianola beginning May 27. He was recently with Evangelist L. B. Warren at Griffith, Ga., in a meeting when 131 were added to the church; and with E. A. Fuller at Rocky Mount, N. C., when 162 joined.

The "Christian Convention" meeting in Richmond, Va., received a report of a committee recommending union of the "Congregational Church" and the "Christian denomination". That is like uniting marbles in a bag, but marbles have a way of rolling around ad libitum when the bag is open. In other words, two denominations with a congregational form of church government have no way of effecting union between the denominations.

Nineteen hundred years ago the gospel of Christ went bare-handed up against a wall of heathen darkness and sin, and won a great victory. It looks now as if it will have to be repeated within a generation if the Lord tarries. The drift of this age is rapidly to a complete paganizing of human society and relationships. We seek in vain to stay the tide by statutes. Laws are in vain. We will have to return to the apostolic method of simple preaching and earnest praying. God speed the day and the victory.

The Commission of fifteen appointed to consider the location and consolidation of Texas Baptist Schools has voted 13 to 2 for removal of Baylor University from Waco to Dallas, and the State Convention is called to meet in June to determine the matter. The two voting against removal are Ex-Gov. Pat Neff and Judge O. S. Lattimore, president of the State Baptist Convention. Dallas has offered \$1,500,000 in cash for buildings and 1,000 acres of land near the city.

The new model home on the campus of the Mississippi Woman's College has just been completed, and is now being used as a practice home for students in the home science department. Nine seniors in this department have been divided into groups of three each, and each group lives in the home for several days and is given full responsibility for keeping house, cooking meals, entertaining guests, cleaning and sweeping and other domestic cares. The house is a one-story brick bungalow, designed along the most modern lines, and is decorated in an exotic manner by the students.

"Katy Did" and "Katy Didn't": that's what they are saying out in Oklahoma now. "Where are we at" anyhow? It is hard to know whether the matter between the Oklahoma Convention and the Seminaries at Louisville and Ft. Worth is settled or not. We thought the sun was shining bright in the Old Kentucky home and on Seminary Hill and now here is a cloud about the size of a panther's claw which starts everybody looking for a cyclone cellar. What is the matter with these orthodox brethren of Oklahoma and these high brows in the educational circles who are too stiff in the spine to sign a statement of what they believe. They keep us scratching our heads. We don't know whether to laugh or weep. At first the report went out that the Seminary brethren had signed A statement and the money would be sent to them which had piled up as high as the knee of a june bug. And now the report comes that the brethren have declined to receive the money. Who is it that has been bum-fuzzled? There is just too much dignity about this thing for our comprehension. If nobody else will have the tainted money, send it to the editor of The Baptist Record: he will sign anything that means the Bible tells the truth, and he isn't afraid of violating his charter, nor his principles, nor constitution, nor dignity. If these little boys can't play without fighting somebody get a dunce stool. This little game reminds us of a story (not from Lincoln). There was a man who would never answer a question with a straight "yes" or "no." but always evaded. A bunch of fellows made up their minds they would make him. So they shut him up in jail and told him he must say either yes or no to the question, Do you want to get out? He staid there till he nearly starved. Then in answer to the question oft repeated, Do you want to get out, he said feebly, "No"—, then halted till the door was open and finished by saying, "body will ever know."

BROTHERHOOD PROGRAM

The annual report of the Baptist Brotherhood is set for 8:30 Saturday night in the meeting of the Southern Baptist Convention. After the reading of a brief report and an address of ten minutes by Associate Secretary Burnett, Mr. W. C. Coleman, Wichita, Kansas, President of the Northern Baptist Convention, will make the principal address. Mr. Coleman is a very large business man who has been devoting three-fourths of his time to Kingdom work without any charge.

At 8 A. M. on the 17th, 18, and 19th, addresses of forty minutes each will be delivered by able speakers. At that hour on Thursday morning, Dr. Lincoln McConnell is to speak on the topic, "What a Pastor Expects of his Laymen." Ex-Gov. Neff of Texas has been invited to speak on the second morning, and Mr. Ben Johnson, President of the Commercial National Bank of Shreveport, has agreed to speak on Saturday morning, the 19th.

It is hoped that laymen will come to Chattanooga in large numbers and avail themselves of these addresses together with the proceedings of the entire Convention.

(Signed) J. T. Henderson,
General Secretary.

ANOTHER YEAR IN THE FIELD OF HOME MISSIONS

B. D. Gray, Corresponding Secretary

And it has been a year of alternating hopes and fears, of toilsome endeavor and joyful achievements. We have abundant reason to thank the Lord for his constant favor upon our work for the year just coming to a close.

When the Convention met in Louisville last May, the whole Mississippi valley was flooded, in places said to be from seventy-five to one hundred miles wide. The raging waters swirled and swept on with disaster in their wake as the country has never known. Hundreds of thousands of people suffered untold miseries and privations, losing their homes and many their lives. It was unfortunate that the Convention did not immediately put on foot a campaign for relief to our Baptist people in the stricken region. The Home Mission Board at their annual meeting early in June made request of the Executive Committee of the Southern Baptist Convention for permission to raise special flood relief for our suffering churches in the Mississippi Valley. The Committee did not meet until the middle of June and our appeal was sent forth the first of July. The psychological moment had not been seized, the supreme opportunity had passed, the Red Cross had done its notable work in spending millions for the flood sufferers, consequently our appeal for \$250,000.00 as a Special Relief Fund received poor response, some \$16,000.00 being received. This has been distributed in the states of Mississippi, Louisiana and Arkansas with the advice of the State Mission Secretaries. Although the amount received was disappointing, the funds have brought great relief to many of our pastors and churches that were sorely in need. We sorely regret we could not render greater help.

Our Annual Budget

Following the instructions of the Southern Baptist Convention, the Home Mission Board at its annual meeting May 31-June 1, 1927, held its appropriations within the receipts of the previous year. The budget for the year was \$593,561.64. This included Fixed Charges, and items outside the regular work of the Board and put on it by the Southern Baptist Convention. These two items were as follows:

1. FIXED CHARGES

Taxes.....	565.00
Interest on bonds.....	70,000.00
Bond Principal.....	30,000.00
Interest on Annuity.....	2,250.00
Interest on Current Debt.....	36,000.00
Insurance.....	8,000.00
Repairs.....	3,700.00
Total.....	150,515.00

2. OTHER ITEMS

W. M. U.....	13,200.00
Baptist Brotherhood of the South.....	1,555.00
Inter-Board Commission.....	1,985.00
Exp. Chaplains Commission.....	500.00
Convention Expense.....	1,479.00
State Members Expense.....	897.00

Total.....	19,616.00
Brought Forward.....	150,515.00
Amount.....	170,131.00
This left for years work.....	423,430.64

This meant a reduction in our operations of nearly 33 1/3%, involving in one department alone, that of Independent and Direct Missions, a discontinuance of about twenty-five workers. Other departments suffered proportionately.

The Corresponding Secretary for a number of years past had been recommending that the Board confine its appropriations within the receipts of the previous year and the Board had substantially been doing this before the Convention's instruction. Indeed, in 1925, at the Annual Meeting of the Board, the Secretary, in reporting to the Board, said:

"The office is burdened with requests for help from every direction. The opportunities are greater than ever. The appeals in many cases are heart-breaking but your Secretary would recommend the utmost economy in the projection of the new year's work. He would recommend that we look towards the discharge of our current indebtedness of \$579,470.41 within the next three years and so much of our deferred indebtedness as must be paid during that time and the discharge of our promised gifts to churches.

"Our Current Indebtedness.....	579,470.41
Deferred Indebtedness.....	526,280.00

"Reductions on Debt

"One-third Current Debt.....	193,156.80
Deferred Debt Payable.....	19,160.00
Retirement Gifts to Churches.....	37,683.20

250,000.00

"On our assumption that our receipts for the new year will be equal to those of last year, your Secretary would recommend that our work be laid out on the basis of \$716,817.34."

From the above it will be seen that the Secretary recommended \$250,000 towards the payment of our indebtedness in one year, and if our receipts had kept up for the next three years equal to those of the previous year, all of the current indebtedness and most of our deferred indebtedness would have been discharged in three years. But the receipts for the year following were \$100,000 short. Indeed, if the receipts for the year ending April 30, 1924, had been maintained for the three years following they would have amounted to \$2,956,438.41, whereas they were only \$1,950,704.31, a falling off of \$1,005,734.10. If this loss in receipts had not occurred our debt would have been less at the end of the fiscal year 1926 by \$1,500,734.10, bringing it down to \$673,174.18.

During the year 1925 the Convention instructed the Home Mission Board to make an advance loan to the New Orleans Hospital of \$250,000.00; that with the accumulated interest would run the amount over \$275,000.00; this taken from \$673,174.18 would bring our debt down to \$328,174.18, that is of date January, 1928. Just how much our debt will be at the close of our fiscal year April 30, 1928, we are not able to estimate a month beforehand, when this article is written.

From the above, however, it will be seen that the debt of the Home Mission Board has not been due to plunging, but, on the contrary, to a lack of funds. The receipts for the year ending April 30, 1925, were \$276,162.04 less than those for the previous year. The decrease was equal to more than 30% of our total receipts; it was equal to nearly 50% of our debt at that time. Our indebtedness is due to the fact that our receipts have fallen down and down for the last five years. This is due doubtless in a large measure to the fact that so many millions of dollars have been spent on church buildings, current church expense, education and other than purely mission work. The prime reason, however, is that our people are not practicing Christian Stewardship in any serious fashion. Let us hope and pray that a turn for the better is at hand and that our great mission enterprises may be relieved of the terrible burden of debt and thus set free to seize the opportunities that everywhere confront us.

Calvary Church in Jackson made an offering last Sunday of \$3,200 for their church building. They propose to raise \$20,000 in three months.

Evangelist W. M. Bostick assisted in a fine meeting at Arlington Street Church, Rocky Mount, N. C. There were 63 additions, 41 of them by baptism. At last report he was in a good meeting in First Church, Lenoir, N. C., of which Dr. W. C. Tyree, well known in Mississippi, is pastor.

THE INCARNATION

W. A. Sullivan

The Incarnation was a rational necessity because it was needed to supply a rational explanation of the principle of continuity in the world. Modern scientific thought teaches that the universe as we know it is the result of age-long, continuous progress from lower to higher forms of being. Herbert Spencer began with the "Integration of matter and the dissipation of motion". Modern scientific thought says that everything is the result of orderly progress. Yet continuity which begins on the physical plane fails, or breaks down, at several crucial points. As was shown in a former discourse modern science fails, and in its best exponents admit its failure, to show (1) how matter originated, (2) how life arose out of non-living matter, (3) how mind arose out of non-rational matter, and (4) how personality arose out of impersonal materialism. And yet the mind seems to be so constituted that it cannot rest in its search for truth, apart from unity. But continuity as a unifying principle has never been established from the point of view of physical causation. On the other hand Christian Theism rises above the physical plane, and beginning with personality, finds a true continuity in life, thought, will, power, purpose, and love. Christianity does not deny the concept of continuity in the universe. It affirms continuity, and finds the key to it in personality as revealed in Jesus Christ who was and is the Word become flesh. John says He dwelt among us "full of grace and truth". In other words when "The Logos became flesh" Infinite Life, Infinite Will, Infinite Power, Infinite Purpose, and Infinite Love came into human conditions. Here real continuity is found. Here in its quest for unity the mind finds rest in God.

The Incarnation was a religious necessity because it was needed to complete God's self-disclosure of Himself to mankind. As has been said before, seekers for truth many centuries before the Incarnation had sought to interpret the universe. Some began with matter and arrived at the conclusion that the ultimate principle underlying all reality is law. Others began with power and concluded that the ultimate principle is will. Still others began with intellect and arrived at mind as the final unifying principle. Moreover others began with conscience and concluded that righteousness is final reality. Yet none of the philosophers in those days when men groped in the darkness in their search for truth, "If haply they might feel after God and find Him", were able to arrive at a satisfactory, consistent, unifying principle of reality. Different phases of truth did come gradually, progressively, up to a certain point in the philosophies of those days. Yet the wisest of them all said at last: "We wait for a God, or a God-inspired man, to show us the way." None of them were able to gather up all the high concepts of partial truth and express them as one final unifying principle. Thus appears the need, as Plato realized, for an Incarnation. That need was met and satisfied when "The Logos became flesh". There was no other way to meet that need. Therefore we say again that the Incarnation completed God's self-disclosure of Himself to the minds and hearts of men. We may add further that the Incarnation was not "an abrupt disturbance of the order of nature". It was but the logical outcome of the course of nature necessary to a complete revelation of nature's God.

The Incarnation was a moral necessity because it was needed to make possible infinite progress. In the Biblical account of Creation there is "orderly progress" from lower to higher forms of being. The order of progress as it appears in Genesis is as follows: (1) God said, Let there be light, and there was light. (2) The dry land appeared. (3) Vegetable life in its lowest forms appeared on the planet. (4) The lowest forms of animal life appeared in the sea. (5) Higher

forms of animal life appear as the birds fly in the firmament. (6) Still higher forms of animal life appear as the beasts of the field roam the primeval forests. (7) Mental, moral, and spiritual life appears when Jehovah breathes into man the breath of life, thus making him a living soul.

Now having been made "in the likeness of God", man was immortal, rational, and free. Being rational and free, man was therefore a moral being. He had the power of free choice. When man became a moral being, sin at once became an abstract possibility. When man voluntarily disobeyed his creator, sin as a terrible actuality entered the human race. At once man became conscious of his guilt and ran away to hide himself from God. Man in his guilt-consciousness became separate from God who, until sin entered the world, had been immanent in creation and progress at every point. Thus in the moral nature of man progress was arrested because on account of guilt the moral nature of man was separated from God. Instead of progress deterioration ensued. Man, as the old Theologians used to say, became a fallen creature. The principle of sin and death became operative in his moral nature. In order to further progress this principle of sin and death must be overcome and destroyed. Yet there was nothing in human nature now by means of which the principle of sin and the power of death could be overcome and destroyed. The law of progress in man's moral nature had become impotent "through the flesh". The law of the Spirit of life must enter human nature in order that sin and death might be condemned "in the flesh".

In other words God must become immanent in the guilt-consciousness of the human race in order to infinite moral progress. He must identify Himself with humanity. He must actually enter into human conditions. He must become subject to every law operative in human nature. Therefore he must "learn obedience". He must suffer. He must be tempted. "He must identify Himself with humanity at the point of man's deepest need". Therefore He must taste of death. All this must be if God is to become immanent in the "guilt-consciousness" of humanity in order that the law of the Spirit of Life may overcome the law of sin and death and thus set humanity again on its way of "orderly progress" to be brought at last to the high estate of the glory of God. Therefore "The Logos became flesh". There was no other way.

But the question arises: How does the Incarnation in which God identified Himself with humanity, as such, avail in personal redemption? We can only reply in the language of the gospel from which our text is taken: "To as many as received Him, to them gave He the power to become the children of God, even to them that believe on His name." As President Mullins has expressed it, "The transcendent moral ideal in God must pass through Calvary into the individual consciousness in order to personal redemption". Men as individuals remain powerless as to moral progress until the miracle of redeeming grace is wrought in them, even the new birth. "Ye must be born again". For only thus can the individual soul become united in vital spiritual life with Christ as its Redeemer.

His old home church in Shelbyville, Tennessee, has called Dr. G. H. Grutcher as pastor. He has not given them his answer.

Pastor Patrick S. Rogers preached in his own meeting at Hazen, Arkansas. Interest and congregations fine for 14 days. Other churches in town cooperated. There were obstacles of death and bad weather. Nine were baptised and two joined by letter. Singing was led by H. A. Kelly of North Little Rock, who is not only a good singer and director but a good mixer and personal worker.

Convention Board Department

R. B. Gunter, Corresponding Secretary

You will note below an outline for the special campaign for the Baptist Orphanage during the month of June. Every reader will please familiarize himself with the plan and tell it to someone else. We desire to get the information to every church member throughout the State at the earliest date possible. This will be done through the denominational paper, the secular papers and through tracts and letters.

The Baptist Orphanage June Campaign

I. The financial objective of the campaign is \$50,000.00.

II. The objects for which the money is to be used will appear in The Baptist Record next week.

III. The Campaign Committee consists of J. M. Hartfield, W. T. Gober, Hal J. Jones, Dr. A. J. Aven, C. C. White, and R. B. Gunter.

IV. The plan for the Campaign is as follows:

1. May is advertising and preparation month.
2. June is the time for making the offering.
3. The offerings to be obtained as follows:

(1) Hal J. Jones, Merchant and Planter of Flora, J. M. Hartfield, President Merchants Bank and Trust Company, Jackson, and Forrest Cooper, Attorney of Indianola, will head a One Hundred Dollar (\$100.00) club throughout the State. They will solicit \$100.00 individual gifts in addition to contributions from the following organizations:

- a. The Missionary Societies will be asked to make an offering.
- b. The B. Y. P. U.'s to give the offerings for one Sunday.
- c. The last Sunday in June the Sunday Schools throughout the State are asked to make a free will offering.
- d. One Sunday's service during the month of June is to be devoted by the churches to the Orphanage at which time a free will offering will be made. On this day the pastors will be expected to present the needs of the Orphanage, and our obligation to support it.

V. Some Explanations:

1. These offerings are to be over and above campaign pledges and contributions and sent in designated "Special for the Orphanage".

2. All offerings are to be sent to R. B. Gunter, Corresponding Secretary of the Baptist State Convention Board, Jackson, Miss. At the close of the Campaign the total amount will be sent to the Treasurer of the Baptist Orphanage.

3. Please observe that these offerings are to be used for repair work. In the event the Convention decides to move the Orphanage to other quarters, some four or five years will be required for building on the new site. Hence, it is necessary that repairs shall be made upon the old buildings in order to make the children comfortable while waiting. So, if the contributions amount to more than the sum needed for repair work, this surplus will be held in trust until the Convention shall have decided definitely upon permanent plans for the Orphanage and the surplus will be used, either in new buildings at the present site, or in new buildings on the new site to be selected.

VI. This Campaign was approved by the Executive Committee of the Baptist State Convention Board, subject to the approval of the State Board, a majority of whom have expressed their approval. The Executive Committee also limited the expenditures to improvements of the present buildings with a definite understanding that no new buildings would be undertaken until the

Convention had first authorized them.

Campaign Committee.

Additional Information Concerning the Work in Jeff Davis County Association

The money pledges listed are separate and apart from the cotton acreage. The cotton acreage is over and above all money pledges. The proceeds from the sale of the cotton will be applied on the cooperative program from the respective churches. Those who pledged money did not pledge acres and vice-versa.

Also we failed to report Dublin Church in the same Association which pledged two and one-half acres of cotton for missions and benevolences.

The receipts for the Southern Baptist Convention year closing May first, 1928, for the budget were \$291,615.83. Designated receipts were \$45,917.44. Total, \$337,533.27. This does not include contributions sent direct to participating interests.

The receipts for the previous year for the same period of time were for the budget \$269,193.17. For designated gifts they were \$62,102.41. Total, \$331,295.58.

Pastor A. Reilly Copeland has welcomed 250 members into Tabernacle Baptist Church, Waco, since January first, preaching in his own meetings. His church has given him three cars since 1922. Dr. J. Frank Norris will assist him in a meeting in September.

An exchange says "the wrong kind of conviction and the wrong kind of prayers have played havoc with the world". We don't know about the wrong kind of conviction, but we have an idea the Lord knows pretty well what to do with the wrong kind of prayers.

PROGRAM OF EVANGELISTIC CONFERENCE, CLINTON June 11-14

Monday

- 2:30 p.m. Fellowship Hour.
- 3:00 p.m. Sermon.....D. W. Moulder
- 7:30 p.m. Devotional.....A. S. Johnston
- 8:00 p.m. Sermon.....O. O. Green

Tuesday

- 10:00 a.m. Fellowship Hour.
- 10:30 a.m. Devotional.....A. S. Johnston
- 11:00 a.m. Sermon.....R. B. Gunter
- 2:30 p.m. Fellowship Hour.
- 3:00 p.m. Round Table.....P. I. Lipsey
- 7:30 p.m. Devotional.....A. S. Johnston
- 8:00 p.m. Sermon.....W. A. Sullivan

Wednesday

- 10:00 a.m. Fellowship Hour.
- 10:30 a.m. Devotional.....A. S. Johnston
- 11:00 a.m. Sermon.....J. P. Williams
- 2:30 p.m. Fellowship Hour.
- 3:00 p.m. Round Table.....P. I. Lipsey
- 7:30 p.m. Devotional.....A. S. Johnston
- 8:00 p.m. Sermon.....R. L. Lemons

Thursday

- 10:00 a.m. Fellowship Hour.
- 10:30 a.m. Devotional.....A. S. Johnston
- 11:00 a.m. Sermon.....R. L. Wallace
- 2:30 p.m. Fellowship Hour.
- 3:00 p.m. Round Table.....P. I. Lipsey
- 7:30 p.m. Devotional.....A. S. Johnston
- 8:00 p.m. Sermon.....S. G. Pope

"Blest be the tie that binds," etc.

If any of these brethren cannot fill the place assigned them on this program, please notify M. O. Patterson, or B. H. Lovelace, Clinton.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

IT IS TIME TO CHANGE PASTORS

I. Who Said, "Is It Time To Change Pastors"?

Did some sore-headed, disgruntled member who wants to rule or ruin, say it? Did some old miser, who would rather change pastors than pay his back dues, say it? Did one of the factions in the church say it? Did the deacons get together and decide "it is time to change pastors"? Did the young people say it? Did the women say it? Did the pastor himself decide "It is time to change"?

The question I want to ask is, when God leads a church to call a certain pastor, and when God leads that certain pastor to accept the call, then what right has any man to decide and to say "it is time to change pastors"? My own conviction is that no man, or set of men, has such a right. The members of a church have no right to decide when they should change pastors. The pastor himself has no right to decide "it is time to change". There is no man, or group of men, outside of the church vested with the authority or right to speak in such matters. We are God's stewards, working in God's vineyard, and, therefore, God alone has the right to say when we should work and where we should work.

When the members of a pastorless church go to God in prayer and ask Him to send them a leader, and when God, in answer to their prayers, leads them to call a certain pastor, and then leads that certain pastor to accept their call, then both the church and pastor is conscious of the fact that he is pastor because God led him there—led him there to do some particular work. Now I ask again, when God sends one of His servants to a particular church to do His work, what right has any man to decide "it is time to change pastors"? Should we not be content, and should we not be willing to let God decide when "it is time to change pastors"?

"Oh!" some say, "we didn't get our pastor that way. We called him all right, but we didn't feel that God was leading us to him, or that God was particularly seeking to lead him to us." Then I would ask you two questions. First, If you didn't pray or ask God to send you a pastor to lead you in doing His work, how did you get him? Did you take that matter in your own hands? Second, If you didn't call him because you thought he was God's chosen man for that particular place at that particular time, then why did you call him? Did you call him simply because he had a lot of degrees, or because he was a prominent leader in the denomination, or because he had occupied some high, responsible and honorable position, or because he was highly recommended and you wanted your church to be honored by having him as pastor? Did you call him simply because he was good looking, dressed well, had pleasing manners, was a good mixer, a fluent speaker and you thought he would make a hit with the young people and be popular with the crowds? Did you call him simply because he promised to preach for less money than you could get anyone else for? Did you call him just to get even with, or to spite the other faction in your church? Just why did you call him if God did not lead in the matter I think you may be justified in saying, "It is time to change pastors".

Did I understand the pastor to say that he did not pray for God's guidance in the matter, that though he accepted the call he did not feel that God had led him there? Then, I would ask him a question. If you, my brother, did not feel that God wanted you to serve Him in that particular place, at that particular time, then why did you become pastor of that church? Did you look upon the call simply as a business proposition, and

did you accept it just as a business man would accept an attractive position offered him by some business firm? Did you accept the call simply because it came from a prominent church, and you felt it an honor to be pastor of such a church? Did you accept the call simply because they offered a larger salary than the church you were serving? Did you accept it because they had more members and you thought it would offer a greater opportunity for service? Did you accept the church because the members were anxious to have you as pastor, and sent a number of committees and telegrams and letters to you asking you to accept? Pardon me, but did you become pastor because you took the first step in the matter? In other words, did you learn that the church was without a pastor, and did you decide that you would like to have "the job"? Did you "pull wires," or did you write to your "particular" and "influential" friends and ask them to recommend you to that particular church? Did you write to the pulpit committee and apply for the job"? Did you resort to any sort of political or diplomatic schemes to get the church to call you? Just why and how did you become pastor of the church? If God did NOT lead you, His steward, there, then in my humble judgment "it is time to change pastors". Indeed it would have been better, I think, had the church changed pastors before you got your furniture unpacked. On the other hand, if God DID lead you there, then since you are His steward, it seems to me that you should be a good steward, and remain there until He directs you to leave. You, as well as every good steward should be willing to say:

"I'll stay where you've put me. I will, dear Lord, Though I wanted so badly to go.
I was eager to march at the battle front,
I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight, straight and proud,
When the enemy's darts were hurled—
But I'll stay where you've put me.

"I'll stay where you've put me. I will, dear Lord, Though the field be narrow and small,
And the ground lies fallow,
And the stones are thick,
And there seem to be no light at all.
The field is thine own—
Only give me the seed,
And I'll sow it with never a fear;
I'll till the dry soil while I wait on the rain—
And rejoice when the green blades appear.
I'll stay where you've put me.

"I'll stay where you've put me. I'll work, dear Lord,
I'll bear the day's burden and heat,
Always trusting thee fully.
When evening is come
I'll lay heavy sheaves at thy feet.
And then when my life work is ended and done,
In the light of eternity's glow—
Life's record all closed, I surely shall find,
'Twas better to stay than to go—
So I'll stay where you've put me."
(To Be Continued)

We are glad to hear that Mrs. N. A. Edmondson is improving after a serious operation at the Baptist Hospital in Jackson. We hear also that Mrs. Ed. Burt, a member of Yokanookany Church in Attala County is improving. Her father, J. W. Sanders, has been superintendent of the Sunday School for more than 30 years.

BLACK MARKS OF LIQUOR!

The liquorites are telling us that it is wrong to make prohibitions. They evidently would have us believe that God Himself was all wrong when he imposed a prohibition upon our first parents (Gen. 2:8-17). The thief objects to the prohibition "Thou shalt not steal," and the murderer does not care for the limitations of "Thou shalt not kill". The libertine revolts at the restriction, "Thou shalt not commit adultery." See, Exodus, 20:13-15. Of course the liquorites resent the admonition, "Look not thou upon wine when it is red . . . At the last it biteth like a serpent, and stingeth like an adder." "Wine is a mocker, strong drink is raging: and whoever is deceived thereby is not wise." Prov. 20:1, 23:31-33. "Thine eyes shall behold strange women, and thine heart shall utter perverse things." Notice how the writer links those things together!

These fellows would hoodwink us into returning to the conditions as described in these words about 1783 and onward: "The Indian wars having terminated, an immense tide of immigration poured into the older settlements . . . The introduction and manufacture of alcoholic liquors followed, and their use in almost every family was frightfully destructive. Brandy was distilled from the peach, and wine fermented from the grape and beer from the persimmon. As early as 1873 whiskey was distilled from corn, and this soon began to be used daily as mint julep or grog or toddy. Those who could afford it had Madeira wine and Jamaica rum on their tables, but the ordinary drink was whiskey." (Dr. J. T. Christian, History of Am. Bap., p. 349).

Another writer, in speaking of this same period in the history of our country, says: "We know that thousands of our people not only wasted their little remaining substance in riotous living and drinking; but whole great sections of the country, particularly the frontier and newly settled sections, became infested and dominated by outlaws—and whiskey was their food and drink.

In short, young America in 1800 was a nation in moral chaos and confusion; back-slidden in heart and at its lowest ebb, religiously. It was infested with a three-fold attack of atheism and infidelity such as no nation ever withstood and was under the direct and baleful influence of revolutionary and atheistic France. It had few trained ministers of the gospel of outstanding ability. It was undergoing its first orgy of strong drink and utterly unable to cope with the great tidal wave of crime and lawlessness, such as even our own day has not witnessed." (Alldredge, S. B. Handbook 1925, p. 44).

A period of lawlessness and crime with liquor a chief contributing factor and never a help, then or now. Yet our politicians preaching success at the cost of principle tell us that we may have to swallow old man conscience and vote for the demon of drink.

We shall see what we shall see! "We'll Work Till Jesus Comes!"

Yours in service,

—D. A. (Scotchie) McCall.

CARD OF THANKS

We wish to express our gratitude and thanks to our friends for the many kind and loving attentions shown to our wife and mother during her last illness and their loving sympathy to us.

—Rev. J. H. Newton and Children.
Columbus, Miss.

Dr. W. B. Bagby began the mission work of Southern Baptists in Brazil forty-seven years ago. He is still living and now there are 31,000 Baptists in Brazil.

Dr. and Mrs. J. R. Sampey of Louisville, Kentucky, will spend the summer in Brazil. He will preach the entire time, this being his third trip of the kind.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.
 MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. I. L. TOLER, Gloster, 6th Dist. Vice-Pres.
 MRS. D. M. NELSON, Clinton, Recording Secretary
 MISS FANNIE TRAYLOR, Jackson, Young People's Leader
 MISS ELIZABETH KETHLEY, Jackson, Field Worker and College Correspondent
 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. T. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

OTHER MEMBERS EXECUTIVE BOARD

MRS. CLAUDE ANDING, Flora, 1st District
 MRS. NED RICE, Charleston, 2nd District
 MRS. C. LONGEST, University, 3rd District
 MRS. E. R. SIMMONS, Meridian, 4th District
 MRS. W. J. PACK, Laurel, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Eating and Drinking in Africa

NOTE: Societies and individuals will find the following article illuminating supplemental material for the June program and also for the new mission study books on Africa. It was written by Miss Susan Anderson, an S. B. C. missionary now on furlough from Abeokuta, Africa.

What Do We Eat?

Perhaps no one question has been asked of us more often than: "What do the missionaries eat in Africa?" We must keep in mind that the African missionaries are located just north of the equator, which means that we have high temperature all the year round.

We have a distinct wet and dry season. The dry season generally lasts from November until March with intermittent Harmattan. The Harmattan is a dry north-easterly wind which brings with it a thick haze composed of minute particles of dust. During this time a garden is practically if not entirely impossible, making us dependent upon the American canned or English "tinned" food. Every day we must "kill a tin" or tins. During the rainy season the native farmers will furnish us with green corn, okra and yam (akin to our Irish potato), and a sort of pumpkin. If the missionary will grow them himself, he may have beans, tomatoes, egg plant, mustard and turnip greens but not turnips. Irish potatoes can not be grown in the southern provinces. Sweet potatoes grow well but after a season or two the American sweet potato loses its sweetness. We have learned from the native people that the tender leaves and stems of the pumpkin vine make a very acceptable green vegetable when other greens are scarce and some of the missionaries have used the leaves of the sweet potato as a vegetable. Our staple groceries come from America or England. Flour may be had from the English trading firms in air-tight tins or barrels. Because it is so much cheaper, the missionaries usually go on shares and buy a barrel.

Had the Lord been teaching His prayer to African missionaries, He most likely would have said "Give us this day our daily bread-and-chicken", for like the poor, we have our chicken with us always—not the nice fat juicy ones of America but thin, skinny blue-meated ones. No doubt, like all the rest of us over there the African chicken suffers from malaria!

English meat may be had from cold storage in Lagos but at a very high price; native beef can be bought in any town of size, but after one has seen the cows driven and dragged to the place of butchering, or has visited the place of butchering or has seen the meat laid out in the market covered with flies—well, one's taste turns to home-killed chicken with now and then a duck and, on gala occasions, a turkey.

Two Housekeeping Experiences in Africa.—It was Christmas time and three new missionary ladies in Saki were going to entertain Mrs. Lumbley and two Englishmen from down country. The hostess provided a turkey for Christmas dinner. The guests very thoughtfully brought one up and from somewhere else a third came. Dinner was to be on Christmas evening. The night before Miss Caudle, who had charge of

the housekeeping, had our new green cook kill and dress the largest of the turkeys. The next morning as we sat around the table very leisurely enjoying our Christmas breakfast, Mrs. Lumbley had occasion to go to the kitchen. When she came back she said in a little disturbed voice to Miss Caudle, "My dear, I think you are needed in the kitchen". Miss Caudle went and we heard a squeal and then a peal of laughter—on the kitchen floor was a half-bushel basket full of our nice big turkey—all cut up ready to fry! Poor old cook was heartbroken, but later said that he knew that the new missionary's heart was kind because she had laughed and did not scold him. The story was too good to keep from our guests. When time came to go to church, Miss Caudle said that two of us would stay at home. The visitors insisted that we let the cook manage as best he could and that we go but Miss Caudle said, "No, I am determined to have roast turkey for dinner and we will stay and sew the turkey back together". Immediately the others were off to church we sent the boys to find another one of the turkeys. They found the feathers and bones of one that had been killed the night before by an animal and at last they found and killed the third one. The big cut-up one made hash for many days! That evening when the guests came in to dinner a nice whole brown turkey was on the table. The men looked at each other and then at Miss Caudle and she, seeing their surprise and the question in their eyes, laughed and said, "Well, I told you we could do it, didn't I?" We laughed about it and thought that the men understood what had happened but some months later, when in the home of a down-country missionary, we learned that they really thought we had sewed the turkey back together, saying "They did it so cleverly that you couldn't tell it!"

We Entertain Some American Men.—Because of a yellow fever epidemic, we have a number of Rockefeller Foundation men in Lagos. It is the custom for Europeans in Africa to have regular afternoon tea. We follow this custom in the Girls' School when Mrs. Lumbley is on the field but only spasmodically when she is on furlough. One afternoon recently when just three American ladies were in the school and when we were not having tea, we heard a car stop before the house. Were the natives coming to salute us or Europeans coming for tea? Our hearts went "ker-flop" when we looked out and saw five of the Rockefeller men from Lagos and knew they had come for tea. One flew to the kitchen to start the fire and get the water boiling, the other two went out to meet the men. Panic reigned in the kitchen and pantry, for a quick survey showed that ours was a Mother Hubbard cupboard—not a biscuit, not a slice of bread and not a box of any sort of store crackers or cakes; there was a small piece of chocolate cake. I said: "Well, Miss Edens, as soon as the oven is hot you come and make some biscuits; nothing will please them more than some nice hot biscuits." "But, Andy, there isn't one spoonful of flour in the house!" American women in Africa unable to give their occasional American callers a decent tea! Thank goodness, there was plenty of good rain water—we would make up in hot tea and a

warm welcome what we lacked in bread and cake. The little cake we had was divided into five equal slices and we drank, and they drank and ate their cake and we laughed and talked and had a good time anyway. One of the Rockefeller men, after looking over our plant and asking many, many questions about the work of each one of us said: "Well, you girls have a man-sized job here, but upon my word I believe you are getting a mighty lot of fun out of doing it". (One of the lovely things about having American men visit us in Africa is to hear them call us "girls" so gallantly unmindful of the lines in our faces and the silver in our hair).

What Do We Drink?

First in order comes water. Rain is the only kind of water the missionary drinks except when on trek and it must be boiled. During the rainy season our cement tanks are full to overflowing, but when the dry season comes on, the tanks are locked and water becomes a precious thing. Day by day the streams dry up; day by day the water gets lower in the tanks. Long before the end of the dry season, in the early morning before it is yet day, one hears the women and girls on their way to the water places to get their pots full before the water holes that have partly filled during the night are emptied by others.

Let us go with them one morning. In the dim light we see sores—no, not sores, but ulcers, on the legs and feet of the carriers. They reach the water places, which are little more than mud holes. Can it be that this is the water they have come for? Yes, it is all there is to be had. Down into the water they go—bare feet and ulcers. One by one the clay pots are filled as long as the water lasts and this water, unstrained and unboiled, is used for bathing, cooking, drinking! One year the Saki missionaries had to use this kind of water for their laundry. Each morning the boys brought it and it was strained through a thick cloth then alum was put in to settle it but even then we boiled the clothes even to the last rinsing water.

The drinking of this unboiled water gives the people guinea worm—a whitish worm about the size of an ordinary sized broom straw. It forms in the body and, when full-grown, comes to a head, generally at some joint—knees and ankles seem to be the favorite places. The joint swells terribly and gets very hot and then, one day, the head of the worm can be seen. The missionary takes a small bit of cotton and catches the head in the cotton and begins to wind it out; but on the other end it seems to have feelers that fasten themselves in the flesh when it feels that it is being wound out and the pain gets so great that it cannot be borne and only a small section can be wound out each day. This is left wound around the cotton and bandaged until the next day; then the dry part is unwound and a new piece of cotton taken and more winding done. Always it takes days and sometimes weeks, winding each day, to get one out. Sometimes the ulcers caused from them are so terrible that the flesh must be cut away to the bone and the place is months in healing up.

One little girl that came to our school last year had five of these worms coming out of one foot at the same time. The poor child was almost a

nervous wreck and so were those who had to care for it twice a day for weeks. I write, my sisters, not of the things I have heard but of the things that I have seen with my eyes—and nose. Would you like to know how the natives treat these ulcers? By smearing them over with fresh barn-yard manure and then pasting a leaf over them. But you say: "Why, oh, why don't the missionaries do something? Why don't you dig wells for them or build tanks? Why do you not teach them to boil their water?" Yes, yes, we are slow. Why can't we do more, and faster? Some of us have taken our own and our Christmas money and dug wells in the vain effort to go deeply enough to find dry-season water. In some of the stations—in most of the stations—there are not enough tanks to take the missionary families through the dry season. It takes money to build a tank. One year I remember one missionary tank caught some rats and though we felt the need of holding the nose when we drank, we drank it; it was all we had (of course it was boiled). In all of our schools we teach the boys and girls the need of boiling their drinking water and many believe it helps: but what are these few among so many?

But—let's get something better to drink: It is the orange season and if you are a guest in one missionary home I know, you will be given each day three glasses of pure, freshly-made orange juice—can't you just feel the vitamins go wiggling down your throat? (Vitamins do wiggle, don't they?) If you prefer limeade, you may have it.—Susan Anderson, Africa.

In our next issue we will give dates and places of our District Meetings. They will begin May 30th and run through to June 8th. Our Union speaker for these meetings will be Mrs. Edith Ayers Allen home from Brazil. Her heart has a burning message for us. See to it that your local society and your Auxiliaries are well represented at your District Meeting.

Summer Assembly

We will have no Summer Assembly on the Coast this Summer. We meet instead at Castalian Springs in Holmes County. The situation is ideal for an Encampment, and since the location is so near the center of the State we feel that the attendance should be large.

The W. M. U. Department will have Misses Rose Marlowe and Elizabeth Kethley as teachers. Both bring rich experiences from their respective fields in China. Begin right now to plan to attend this Assembly.

RIDGECREST Y. W. A. CAMP

June 15-22, 1928

Cost?

Enrollment Fee.....\$2.50

Room and Board, per day.....\$2.00

Round trip tickets sold on Southern Railway at one-way fare plus a dollar when bought on June 14.

Send enrollment fee now to
JULIETTE MATHER, Camp Director
1111 Comer Bldg.
Birmingham, Alabama

RUBY ANNIVERSARY CHAIRMAN

It is a joy to announce that Mrs. Ned Rice of Charleston has consented to serve as our State Ruby Anniversary Chairman, Mrs. Corinne White the former chairman having moved from the State.

Though more than three months of our fiscal year have passed we still may "redeem the time," if we will each resolve to follow our Chairman and bend every effort to the accomplishment of the plans she will present to us.

In a recent statement from Dr. Gunter he reminded us that the churches were behind one-third in mission contributions as compared with the gifts of a year ago, at this same period. I do

not know what percent of this deficit belongs to our W. M. U. but I do know that whatever affects a part of any organization, affects the whole, and the W. M. U. is an integral part of our great denominational program. This Ruby year of our organization is calling for renewed realization of our Christian responsibilities. With the echoes of our recent splendid convention ringing in my heart, I look back over the past year with deep gratitude for what the Master enabled us to do, and yet I realize the appalling lack of funds necessary to meet the needs of every phase of denominational work. I know we have not measured up to our Christian duty and privileges. The missionary society is one of the strongest agencies of our churches and yet we have no claim for our existence unless we make ourselves indispensable to our churches by our ability to accomplish something. This will be best demonstrated, by enlisting other women and young people in church activities. In fact a missionary society is only the individual multiplied and magnified, hence, the outstanding aim of our Ruby Anniversary is ENLISTMENT. Enlistment is the big word, it is the Key Word of our Ruby Campaign, it means an intensive effort to enlist and train for world wide service more women and young people in our State, and make our fortieth year memorable for our gifts of Sacrificial Service and substance. To be State Chairman of this work is no small job.

This is a great work that Mrs. Rice is undertaking. She knows and we know she can accomplish little in her own strength, there must be strength from above, there must be the whole hearted cooperation of the 1621 societies in the State, if her work is to bear the fruit of success. When she returns from Chattanooga W. M. U. Convention I am sure she will have much information of interest to "broadcast". There will be a message for District Vice Presidents, a worthy part for Associational Superintendents and Young People's leaders, new opportunities for society presidents and all who are "wise hearted and willing hearted" find a place to express in a new way the measure of their love for Christ and His loving mercies.

To this end may we all encourage her, may we daily bear her up on the wings of prayer, and may we all remember that the purpose of her work will be well served if all who follow her leadership—whether it be through the secret prayer of the shut-in, the slow step of the aged one, the leisure step of the indifferent woman, the buoyant step of the enthusiastic worker or the tripping run of youth, all will have a part, and our faithfulness in this great program shall determine in thought and endeavor, what "remains hidden with the year."

Mrs. A. J. Aven,
President W. M. U.

COUNTRY CHURCHES AND PASTORS

Because of having been born and reared in the country, and feeling that I know some of its problems, from the depths of a heart in sympathy, I write this plea.

Both literary and religious progress have been denied the average rural community. Perhaps you say it is their own fault. In a measure, yes, but not altogether I think, for many living in these isolated districts have responsive hearts, and are among the world's best, yearning for a friendly, willing hand to help lift them out of this groove into which their lives seem wedged. With the once a month preaching service, and that often a disappointment thru the winter because of weather conditions, then the pastor living many miles away not being permitted to be in the homes of many of his flock, cannot be a real pastor, for in sickness and sorrow when they need him the worst, it is impossible for him to be there often. None can know except those who have passed thru such experiences,

just how eagerly many look forward to this service in the sanctuary, hoping to get strength and uplift for the lives of toil that is usually theirs, and often after riding several miles thru mud and cold, (not in cars always), on arriving find that the preacher could not come, and as they return home, wondering if it is worth while to come again. In this way the interest begins to wane, and possibly the next appointment finds a very small congregation. It does not seem to be the fault of anyone since circumstances seem uncontrollable sometimes, but may we not take these problems to God and try to solve them for His glory?

If these rural churches had an efficient consecrated pastor settled among them so he could give all of his time to them and really feed them, would they not soon catch the vision and support him and the cause worthily? But where is the pastor who is trying this?

Many noble, worthy ones are living in towns and doing good work in the country, but not what it would be if they lived among them. It is true it seems that they have to stay where they can give their own children advantages, but I believe if they went to these needy places in God's strength, the way for their own would be provided.

We remember the thrilling old Roman legend of how a deep, dark chasm opened wide in the Forum, and it was said nothing could close it except the most precious thing in Rome, so the brave young Curtius gave his life in self sacrifice and the city was saved. O, friends, if we would be true to Christ who made the supreme sacrifice, could we not take up the work in His name and pray with surrendered wills to follow His leading?

—Mrs. J. W. Clark,
Blue Mountain, Miss.

We are glad the women of the missionary societies are passing resolutions in favor of law observance, especially the eighteenth amendment, but The Baptist Record cannot reproduce the many that are sent to us for they are all practically identical. Let the good work go on.

The death of Prof. George H. Brunson will bring to many minds his work in Mississippi College and in the A. and M. College, where he taught for several years. He was a man of sterling character and high ideals. May our Father comfort those who mourn.

International law or obligation seems to depend on where you are or whether you are able to take care of yourself. In China other nations seem to think they have a right to send in as many soldiers, sailors and marines as they choose to look after the interest of their nationals. If the same thing were done in the United States or any strong European country a conflagration would be started forthwith. Of course some of the nations answer that these measures are necessary because the Chinese government is unable to protect foreigners. The answer to that is, let the foreigners get out of the danger zones. The United States government warned its citizens to get away from places in China where their lives would be in danger during the civil war and most of them obeyed. But the Japanese must forsooth send an army to China and tell the Chinese where they must head in or step off. This is sure to start trouble. And now it is on, with nobody knowing where it will end. During the civil war in the United States other nations did not send troops here to look after their interests. And even the landing of soldiers in Mexico at that time was resented and Emperor Maximilian was executed for his pains. Japan has always sought to take advantage of any difficulty in China; and this time it will doubtless take international interference to prevent Japan from robbing China.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1919, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

By R. L. Breland

Yalobusha Association

The fifth Sunday in April was a
big day at Scobey, Yalobusha Coun-
ty; the fifth Sunday meeting of the
Executive Board of the Yalobusha
County Baptist Association conven-
ed there on that day. A splendid
representation of the churches of
the county was present and a fine
program was carried out. Moderat-
or G. E. Denley, presided in his
usually happy manner, clerk T. T.
Gooch, and treasurer L. D. Clem-
ents, were also present. We had
some very pleasant visitors who
were helpful in the meeting; among
these were Rev. J. R. G. Hewlett of
Charleston, who is pastor at Scobey
and Wayside churches in this coun-
ty, and Rev. and Mrs. S. H. Shep-
herd and family of Courtland.

The song services were under the
leadership of Clyde M. Williams of
Clear Springs church, one of our
worthy song leaders of the county.
At 10:00 a. m. the program which
had been announced began as fol-
lows: 1—"Our Old Ministers", dis-
cussed by G. T. Lyon, 2. "Home Mis-
sions, discussed by T. T. Gooch and
A. L. Denman; 3. Foreign Missions,
by J. R. G. Hewlett; 4. Teaching
the Sunday School Lesson, by Prof.
Weeks of Tillatoba High School; 5.
Sermon on Co-operation, by R. L.
Breland. The general theme for the
day's discussion was "The Southern
Baptist Co-operative Program." None
objected to it but all present seem-
ed to believe in it.

At the noon hour the most boun-
tiful dinner was spread and the large
congregation was abundantly fed.
Scobey always does her part well
along this line as well as along most
other lines. They are few in num-
ber but make up in faith and good
works.

Promptly at one o'clock the lead-
er, C. M. Williams, called the con-
gregation together for a song ser-
vice of thirty minutes. The people
sang the good old songs in the spirit

The Orphanage Signal

All plans are now ready and we
are now looking forward to the
great Orphanage drive in the month
of June. It shall be a success to
the extent of which our great Bap-
tist force enters into it. This is a
drive which every Baptist in the
state is a member of the committee.
These are your children, and every
comfort that they have must come
from you. Therefore we feel that
you will come forward and do your
part.

It would be a great thing if you
Baptists that are leading the force
of your church, would volunteer
your service to canvass your mem-
bership and help put this drive over.

I appeal not for myself but for
the unfortunate children of the
state.

Our Health Conditions

We regret to report to you that
we have 43 cases of measles, with
a number of our children who are
quite sick. You can imagine the
anxiety and the problems we face.
All of this because we had no place
to isolate the sick children.

Our children are now returning
home from their school work. We
are always glad to have our chil-
dren come to see us.

We had a great night at Park-
view Church on Friday night, which

and with understanding and all were
thus made ready for the fine af-
ternoon program. Practically all
came into the house. The afternoon
program: 1. State Missions, by Mod-
erator G. E. Denley; 2. The Oakland
Girl's Quartet rendered a splendid
song—the quartet consisted of,
Misses Catherine Dilihite, Mary Jen-
nings, Florrie Clements and Edith
Williams—and had been trained by
Mrs. H. B. McPherson of Oakland
Bptist Church; 3. Christian Educa-
tion, by J. R. G. Hewlett; 4. Or-
phanage and Hospitals by S. H.
Shepherd; 5. The Women and the
Program—(a) In Stewardship, by
Mrs. L. Lippincott; (b) In a Gener-
al Way, by Mrs. S. H. Shepherd; 6.
Our Program, by C. T. Schmitz; 7.
The Board discussed the tent meet-
ing to be held at Leggo beginning
about the 18th of July and was giv-
ing hearty approval by the body.

With another soul stirring song
the meeting was closed with the
benediction by the Moderator. All
expressed themselves as having had
an enjoyable and profitable day. A
vote of thanks was unanimously and
heartily given the church and com-
munity at Scobey for their very cor-
dial welcome and abundant enter-
tainment. We feel that lasting good
was accomplished. May the Lord
add His blessings to it all.

NOTES AND COMMENTS

The Scobey Church is rejoicing
because of the return to them of
Deacon A. L. Denman. He was
away for some years but has re-
turned to help those faithful ser-
vants in the Master's work. The

was Orphanage night—Perry tent
meeting.

I remind you again of those flow-
er plants and the large number of
little articles around your home that
you are not using that would bring
happiness and joy as well as sup-
plying a great need in the lives of
your children here.

Spring is here and you will have
farm products of every kind that
will go to waste, and you of the
rural districts can be of great serv-
ice by making up a truck load and
sending it to us.

We have a fine garden which is
supplying us plenty of vegetables
at this time.

Our greatest need at this time,
and of course when we make men-
tion of a need we need it as soon
as we can get it to us: Overalls,
coveralls, sun hats and caps for boys
of all ages; dresses for little girls
from 2 to 6 years of age.

It was my pleasure to speak to
the good people of Drew last Sun-
day morning, and the fifth Sunday's
meeting at Ruleville Sunday after-
noon, and on to Indianola Sunday
evening. The Delta is certainly
blessed with fine people and beau-
tiful plantations.

—Supt. B. E. Massey,
Mississippi Baptist Orphanage.

Church has already paid one-half
of its year's pledge to the Co-op-
erative Program, and the W. M. U.
is still A-1. Splendid.

Rev. S. H. Shepherd, who now
lives at Courtland, serves only one
church in Yalobusha County, Big
Springs, but he was reared in the
county and is always a welcome vis-
itor. His good wife also is a Yalo-
busha product.

Rev. E. J. Hill, of Merton Avenue
Baptist Church, Memphis, was in the
hospital for several days recently
but glad to report that he is better
and back at his home at this writ-
ing.

The writer had a very welcome
letter from Mrs. Dorothy Walker, of
Union, recently in which she said
she was reading the Bible with us.
I knew Mrs. Walker and her fine
children when I was pastor at Math-
iston some years ago.

One of the outstanding remarks of
Rev. J. R. G. Hewlett in discussing
the question of education at the
Board meeting was: "The crimes of
today are caused by the failure to
properly train our young people
morally and spiritually by the
schools and otherwise." I am sure
he is right in this.

One has truly said: "The old sad-
dle-bag preachers and saddle-pocket
doctors of the early days of our
country were the greatest assets our
nation ever had, doing more for the
souls and bodies of men than all

the modern up-to-date machinery
that we have." We will, I fear,
never see their like again. They were
not so learned but they knew their
job and loved those unto whom they
ministered, which cannot always be
said in these modern days.

It is stated on good authority that
Dr. Theo. Whitfield, who has been
in Missouri for some years now,
would come back to Mississippi
if some church in the state

(Continued on page 20)

The Appeal of Good Books

Lamps Of Gold

Samuel Judson Porter, \$1.75

The fruitage of a long
and varied ministry by a
writer of books redolent
with scholarly spirituality.
He sees and makes others
see beauty on morning hills.
His book carries the mys-
tical secret "Let Christ Be
in you." For those who need
vision more than philoso-
phy.



Some Fruits Of The Gospel

George W. Leavell . . \$1.00

The experiences of a
medical missionary written
with all the freshness of a
life given in victorious
service. Its informational
value must not be over-
looked, but its great worth
will be found in its spirit-
ual impress. It will prove a
tonic to all who will read
it.

Baptist Book Store

502 E. Capitol St.
Jackson Mississippi

JEANETTE'S SECRET

Jennie N. Standifer

Jeanette Blanton was going to spend the day with her friend Louise Bell. She had never been away from her mother for an entire day and was told to be careful of her "manners".

"Don't forget to say 'please' and 'thank you' and answer promptly when spoken to", cautioned her mother.

The little girl gave the promise, and remembered it all through the forenoon. When she and Louise played dolls she did not claim the prettiest, and she did not stay in the swing too long, nor take the biggest apple at lunch. At the dinner table she used knife and fork in the right way, said "Thank you" and "If you please", and did not ask for a second helping of her plate.

They were eating dessert when she asked:

"Don't you think I have nice manners, Mrs. Bell?"

"You have beautiful manners", replied that lady with a smile.

When she started home, Jeanette told Mrs. Bell how much she had enjoyed the day, and invited her to come to see her mother. Mrs. Blanton was on the porch when Jeanette reached home, and asked:

"Did you behave nicely today, dear?"

"Deed I did, Mother. Mrs. Bell thinks I have beautiful manners".

"How do you know that she thinks so well of you?"

"I asked her if she didn't think I had nice manners, after I behaved so well at the table."

The mother smiled, but it was not the kind of smile Jeanette liked.

"When children are polite, kind, and obedient they should not speak of it. They should keep it a secret," replied her mother.

"Why, Mother?"

"It sounds boastful. A wise man said: 'Let another praise thee and not thine own lips'."

"I will not tell next time, Mother."

"Children may tell their mothers what people say about them, but not other people."

The next week Jeanette was invited to Rose Gray's birthday party. Being two years older than Rose, she felt almost grown up. She insisted that the younger children be served first. When Mrs. Gray gave Jeanette a saucer of ice cream she said:

"Excuse me for making you wait, Jeanette. We had to open another freezer of cream and it took time. Tots are not willing to wait patiently like such little ladies as you." (To think of being called a "little lady".)

She would keep that a secret, although her tongue ached to tell it. She tasted the ice cream. It was spoiled with salt. She was thinking of telling Mrs. Gray when a little boy called out:

"This is the bestest ice cream, Mrs. Gray!"

"I am glad you like it, Tommie."

I like to please little boys and girls."

Would it make Mrs. Gray glad or sorry to know salt was in the cream? She would be sorry, of course. A real lady would not mention a mistake. The children sat around tables on the lawn, and when no one was looking, Jeanette spilled most of the cream in the grass. She ate cake slowly until there was a call to play "Handkerchief." Then she took the lead in most of the games.

"I had such a good time, Mother," Jeanette told her mother when she got home. "I have a truly secret to tell you."

"Here comes Louise Bell. We will wait until bedtime to tell secrets."

But no one thought of the secret again that evening, nor through the forenoon next day. In the afternoon Jeanette's mother went to see a sick friend, and returned with a smiling face.

"I have learned your secret, Jeanette," she cried as she kissed her little girl.

"Who told you, Mother?" asked Jeanette.

"I met Mrs. Gray and she told me how you would not tell there was salt in your ice cream, and she did not find it out until supper. She told how you made the smaller children enjoy the party, and then she said: 'Jeanette is so kind and thoughtful, and her manners lovely.' That is why it is not necessary to tell nice things about ourselves. Such secrets tell themselves."

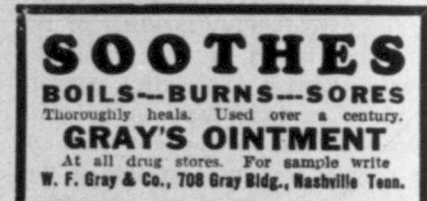
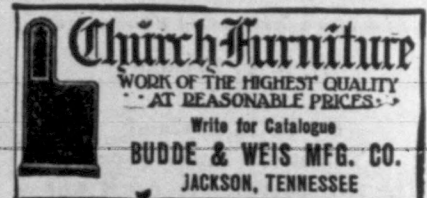
"But I may always tell you secrets no matter what they are. May I Mother?"

"Always, little girl."

Jones. "He showed confidence in me when the clouds were dark and threatening."

Robinson. "In what way?"

Jones. "He lent me an umbrella."
—The American Boy.



IF—

last session of Legislature—

IF—

extra session will solve—

IF—

general sales tax—

IF—

good roads—

IF—

state printing plant—

IF Al Smith—

BUT WHY

IF?

These questions will be the "Bone of Contention" almost daily during the next few months and a fair and impartial report will be given by Clarion-Ledger.

You should keep fully informed during coming months—so many things are to come that are of vital interest to you and yours.

STATE AFFAIRS - CONGRESSIONAL CAMPAIGN - PRESIDENTIAL YEAR

You will be well informed at only nominal cost. **SUBSCRIBE NOW**

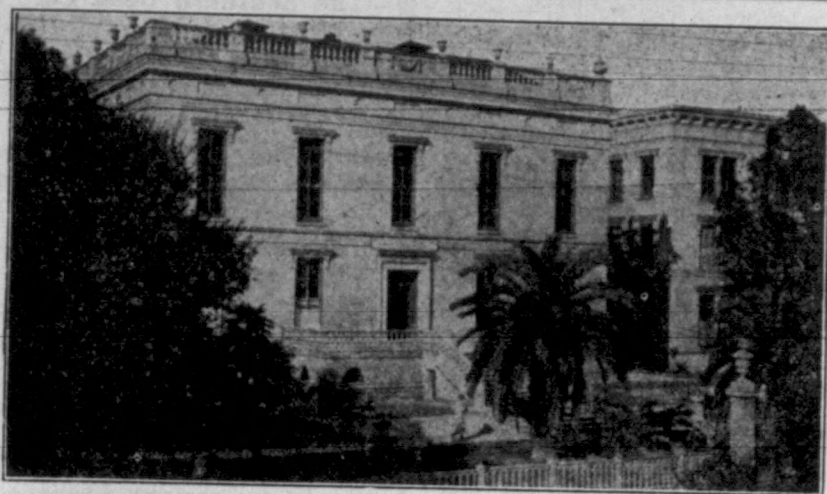
DAILY CLARION LEDGER

JACKSON, MISS.

One year \$6.00 Six months \$3.00 Three months \$1.50 One month \$.50
THE HOME PAPER OF MISSISSIPPI

The Children's Circle

Mrs. P. I. Lipsey



ADMINISTRATION BUILDING, BAPTIST BIBLE INSTITUTE

Children, this is one of the buildings in New Orleans where our B. B. I. girl goes to school. Those who go here are to be among our missionaries and religious leaders.

My dear Children:

We have a lot of letters this week, and some good suggestions. I should be glad if the Sunbeams and their leaders would consider the plan of the McComb Sunbeams and set a certain sum, to give to the Circle and B. B. I. girl, each month. What do you think of it? It need not be large. I'm not taking up much room this week, and want to get in as many letters as possible. But I'm sending you all just as much love as usual.

Your true friend,
Mrs. Lipsey.

Bible verse: Ex. 20:8. Remember the Sabbath day, to keep it holy.

B. B. I. GIRL

Brought forward	\$39.31
Bernice Posey	.50
Floy Elizabeth McCutcheon	1.00
Lonnie Alice Fleming	.10
Mildred & Catherine Wright	.20
S. E. Club—Dott Vaiden,	
Mary Fulliland, Sara McPherson	.25
TOTAL	\$41.36
ORPHANAGE	
Brought forward	\$153.97
Bernice Posey	.50
TOTAL	\$154.47

Ackerman, Miss., Mar. 25, 1928.

Dear Mrs. Lipsey and Pagars:

I am very glad indeed that we have a page in The Record to read. I read the page every week and enjoy it very much. I go to S. S. and B. Y. P. U. every Sunday. I am Group Captain in our Union. I went to the B. Y. P. U. Convention at Hattiesburg and enjoyed it very much. I am 11 years of age, and in the sixth grade. Daddy is the Baptist Pastor here. He carried two little boys to the Orphans' Home not very long ago. I hope to see my letter in print. Your friend,

Mabel West.

P. S.—I am sending 25c to the B. B. I. girl.

I'm glad you went to the B. Y. P. U. Convention, Mabel. These meetings do us lots of good. Thank you for the money.

Doddsville, Miss., Mar. 4, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old. I am in the fifth grade at school. As soon as I heard of the condition of the poor little fatherless and motherless children, I wanted to send them something, and so I am sending 50c to help furnish a room.

Eloise Kent.

Your fifty cents has gone to the Orphanage, Eloise, and a campaign

is soon to be put on for the needs of these dear children. Now, you must help us with the B. B. I. girl, won't you?

Magnolia, Miss.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I enjoy the Children's Circle so much. I go to S. S. every Sunday. I go to school every day. Miss Lee is my school teacher, and I am going to get every child that I can to write a letter and send some money. We love our Pastor very much. His name is Bro. S. G. Pope. Enclosed find 10c to go on the room.

Your friend, Anita Dowland.

Thank you, Anita, and come again. We need your help now for our B. B. I. girl.

Magnolia, Miss., Feb. 18, 1928.

Dear Mrs. Lipsey:

I read the Children's Page, and enjoy it. I am a little boy 7 years old. I go to church and S. S. I stay for preaching. My Pastor's name is Bro. S. G. Pope. We all love him. I am sending 10c for the children's room. Best wishes.

Your friend, Gentry B. Dowland. Good for you, Gentry, to stay for preaching. Maybe Bro. Pope doesn't preach so very long. I like to see children sitting with their fathers and mothers in church.

Kosciusko, Miss., Mar. 10, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I have white hair and brown eyes. I am in the third grade at school. I reckon it is too late to send any money for the Orphanage room, but I am sorry. A new member,

Helen Sproles.

P. S.—Hope to see this in print. I want to surprise my Mother and Daddy.

It's not too late, Helen, to send some for the B. B. I. girl. You mean "yellow" hair, don't you?

Meridian, Miss., 3-10-28.

Dear Mrs. Lipsey:

I am glad that we have a Children's Circle. We get The Baptist Record, and I always read the letters in it from beginning to end. I am a little girl 9 years old. I have light curly hair and blue eyes. I am in the fourth grade and I got on the honor roll four months. Please print this in The Baptist Record. Your little friend,

Olivia Gordon.

Another Honor Roll girl! It takes work to do it, doesn't it, Olivia?

Maben, Miss., R 1, Mar. 5, 1928.

Dear Mrs. Lipsey:

We are sisters. I am 8 years old, and in the fourth grade, and Audean is 6 years old, and in the second grade. We belong to Copper Springs School. Our Aunt Delia takes The Baptist Record, and we are fond of reading the Circle. We are living in the country, and we sure do enjoy it. We are the only children in the family. Well, we are sending 25c to help furnish the Orphanage room. Hope to be in your Circle.

Your little friends,

Minnie V. & Audean Archibald.

Children in the country have a heap of things to interest them. I love to watch things grow, don't you, girls? Thank you for the money, and next time send some for the B. B. I. girl, won't you?

Hazlehurst, Miss., Mar. 4, 1928.

Dear Mrs. Lipsey:

Is it too late to send money to furnish that room for the Orphanage? I am 10 years old, and I am in the sixth grade. I did not read The Baptist Record before The Children's Circle was organized, because the things were too "grown up" for me. If it is not too late, I will send in my money. Yours sincerely,

Jean Ellis.

Yes, my dear, we finished our Orphanage ward some time ago, but we have undertaken to help a fine young girl who is going to school at the Baptist Bible Institute. It is not too late for that, and we will be so glad if you will "send in your money".

New Hebron, Miss., Mar. 6, 1928.

Dear Mrs. Lipsey:

I am a little girl 6 years old. This is my second session in school, and am in the second grade. Sometimes while visiting in Magee I play with Julia Frances, your granddaughter. She is mighty sweet, and I love her. I am sending a little offering for the B. B. I. girl. Ina Frances Seay. Julia Frances' mother says that somebody else is a mighty sweet little girl, Ina. Thank you so much for the offering.

Stage, Miss., March 5, 1928.

Dear Mrs. Lipsey:

I am glad there is a Children's Page in The Record. I do love to write letters. I like to go to school. I am in the sixth grade, and I am 12 years old. Your sincere friend,

Climmie Dale Cooper.

Write to us again, Climmie, and tell us what flowers Mother has blooming now. I'm expecting to hear all about the flowers and shrubs soon.

Collins, Miss., March 1, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old, and in the third grade. My teacher's name is Miss Jessie. I like her fine. I am a member of the Junior G. A. and Mrs. Bynum is our Leader, and we like her fine. I am glad you have a Children's Page in The Record, and I read it some time and like it very much. I have a brother bigger than me, and will be 13 in June, and weighs 120 lbs., and I weigh 58 lbs. Your friend,

Dorothy Fancher.

Little girls ought not to weigh as much as big boys, Dorothy. I used to hear it said that "valuable packages are put in small parcels". Maybe Mamma can tell you what that means.

Kosciusko, Miss., Mar. 10, 1928.

Dear Mrs. Lipsey:

I am 11 years old, and in the 6th grade at school. I have written once, but the waste basket got it, I reckon. I hope you will print this, for I want to surprise my Mother and Daddy. Your loving friend,

Mabel Sproles.

Maybe the letter got lost on the way, Mabel, for I don't think I've seen it. It was right to write again. I haven't any waste basket.

Fayette, Miss., Feb. 17, 1928.

Dear Mrs. Lipsey:

I am a boy 12 years old, and in the sixth grade. Mr. Osborn is my S. S. teacher. He is also athletic coach for our school. I have not missed S. S. for seven years. Have my pin and seven bars. Please use this dollar in making the orphans more comfortable. It is part of my tithe. Your friend, Jim Oliver.

Your dollar has gone to the orphans long ago, Jim, and I don't know why your letter has not been published. Thank you so much, and won't you help us now with the B. B. I. girl?

Georgetown, Miss., Apr. 19, 1928.

Dear Mrs. Lipsey:

I am a little boy 10 years old, and want to join The Children's Circle. When The Baptist Record comes I always turn right to the children's page, and read every letter. I think it is the best part of the paper. I belong to the Baptist Church at Poplar Springs, and am going to join the B. Y. P. U. Sunday. Bro. M. P. Jones has been our pastor for several years. I am sending \$1.00 for the Orphanage and B. B. I. girl. I will watch for my letter for I am going to surprise Ernee and Wyatt, (my brother and sister).

Your little friend, Winford Miller.

You are not only a plain member, now, Winford, but an Honor Member, on account of your contribution. Thank you, and write to us again.

Collins, Miss., April 20, 1928.

Dear Mrs. Lipsey and Friends:

I was 10 years old July 30. Have I a twin? If so, please write to me. I will be in the sixth grade next term. I go to S. S. every Sunday. I like to read good books, especially the Bible. I am not sending any money this time, but guess I will next time. Guess the room is already finished now, and I am too late to help, but I think I will send some for the B. B. I. girl when I send. Spring is here, and aren't we glad? I know I am. The flowers are so pretty, the trees are so green and the birds sing so sweetly. Mother has 13 little white Leghorn chicks, and they would be right pretty if they didn't get so dirty. I must go now and give someone else room on the page. I will write again sometime. A new friend,

Willie Mae Lewis.

Well, if we let you off this time, Willie Mae, don't forget next time. You feel just like I do about the white chickens.

Lena, Miss., April 3, 1928.

Dear Mrs. Lipsey:

I am so glad we are going to have a Children's Page. I have written once before. My sister, Hazel, has written once before. I am a member of the Girl Scouts. It is nice to be a G. S., isn't it? I am taking music. I belong to the G. A.'s. I go to S. S. every Sunday I can. My S. S. teacher is Mrs. E. H. Moreland. Your friend,

Eddie Mae Cook.

Eddie, you are quite a "joiner", but you are not quite as bad as I am. I belong to the U. D. C., the W. M. U., the D. A. R., and maybe one or two more alphabetical things.

Union Church, Miss., March 30.

Dear Mrs. Lipsey:

I am a little boy 11 years old, and am in the seventh grade at school. I go to S. S. every Sunday. I am President of the Junior B. Y. P. U. I like to read all of the little boys' and girls' letters, and I want to join the Circle too. I am sending 25c for the B. B. I. girl. Your friend,

Howard Pierce.

We are glad to have another President with us, Howard. We have several already, but I haven't counted how many. Thank you for the money.

Byhalia, Miss., Mar. 1, 1928.
Dear Mrs. Lipsey:

I am a little girl 8 years of age, and in the fourth grade. My teacher is Miss Polly Myers, and she was my first S. S. teacher. I enjoy each one of the little girls' letters and look forward to The Baptist Record each week to read the Children's Circle. Enclosed please find a check for \$5.00, my Daddy gave me last night to send to you for helping some poor, unfortunate child. I have two little sisters and two little brothers. Please accept one dollar each from us children—Geneva, age 8; Katie Bell, age 7; Imogene, age 6; Jack, Jr., age 4, and Robert, age 9 months. Very kindly yours,
Geneva Calk.

McComb, Miss.

Dear Mrs. Lipsey:

Will you please let our entire Sunbeam Band of First Baptist Church join your little family? Most all of us read the letters on the children's page and enjoy them so much. Our Band won the State Sunbeam Banner at the W. M. U. State Convention in our city a few weeks ago. We worked hard all the year together with our leader, Mrs. J. L. Standifer, whom we all love dearly, to get it. We think it is so pretty, have placed it on the wall in our room so we can see it each meeting. We have 42 members on roll and meet on Sunday nights. We have good attendance, for if we make the honor roll for three months right straight along Mrs. Standifer gives us a Sunbeam Pin. We had fifteen to get pins the last time. We see where you are trying to get money for a B. B. I. girl. That sounds good to us, as that is along our line of work. We are sending you a check for \$2.00 for her. We may arrange to send some each month, even though it will be a small amount.

We hope to see our letter on the page soon.

With love to all,

Cecile Gatlin, Pres.
Ruth Lenoir, Sec.

I was sitting on the front seat, Cecile when you all went marching up to get the banner, and heard your little speech of acceptance. It was all mighty sweet. And now I have to thank you all for your gift to our B. B. I. girl. It would be fine if you would arrange to send us something, even tho' small, every month. Thank you so much.

Belden, Miss.,
Apr. 21, 1928.

Dear Mrs. Lipsey:

Here I come asking for a little room in The Baptist Record. I am a little 7 year old plough boy. I have been helping my Papa and brother plough, and my father brags on me for doing so well, and that pleases me, you know? I have two brothers, and two sisters at home and two brothers married. I must close, thanking you for the little space in the paper.

Your little friend,
James Albert McCarty.

I'm not a bit surprised that father brags on you, James Albert. Who wouldn't? The next time he brags you might ask him to give you a dozen eggs to sell for the B. B. I. girl. Do you reckon he would? You know him better than I do.

Pontotoc, Miss.,
Apr. 16, 1928.

Dear Mrs. Lipsey:

I am a little boy 9 years old, and weigh 115 pounds. I am in the 4th grade. I like my teacher fine. I go to Sunday School every Sunday. I am a member of the R. A's. I help Daddy milk, and bring in the wood.

Your little friend,
Broadus Caldwell, Jr.

You and I weigh nearly the same, Broadus, only I believe you beat me a little. I know you are a great help to Daddy.

Madison, Miss.,
Apr. 5, 1928

Dear Mrs. Lipsey:

I am a little girl 6 years old, and in the first grade. I am enclosing \$1.00 to be used for the B. B. I. girl or Orphanage, just as you think best.

Your little friend,
Mildred Cox.

Thank you so much, Mildred. I'm voting for the B. B. I. girl these days because the Orphanage is being taken care of pretty well, now.

Collins, Miss.,
Apr. 17, 1928.

Mrs. P. I. Lipsey,

Jackson, Miss.,

Dear Mrs. Lipsey:

I am a little girl 6 years old, will be 7 May 29th., I have been reading the letters on the children's page and enjoy them so much. I like your Spring Bible verse, I like John 3:16 too. My Mother and Daddy are both living. I go to Sunday School every Sunday, Miss Alleen Rogers is my teacher, I like her fine. I go to day school too, and like my teacher there. her name is Miss Evelyn Allen. I have no brother nor sister, and sure would like to hear from some of my little Children's Circle friends. I hope I see this in print, and that Grandma Burkett, in Hattiesburg sees it too.

Your little friend,
Kathryn Belle Rogers.

P. S. I am sending 25 cents for the little orphans room.

There are lots of six-year olds, Katherfyn Belle, members of our Circle. Thank you for the 25 cents for the orphans. Next time, send us something for the B. B. I. girl, won't you?

Oma, Miss., Apr. 22, 1928.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I will be 8 years old Sept. 13. I go to school at Rockport, Miss. I go to Sunday School at Pearl Valley Church. I have a sister, Margaret, who is 6 years old, and a little twin brother and sister, Eugene and Lorene, 3 months old. I am sending 10 cents for the B. B. I. girl.

Your little friend,
Evelyn Guess.

The twins have twin names, too, haven't they, Evelyn? That is prettier than Paul and Silas, like two I know. Thank you for the money, and write again soon.

Greenwood Springs, Miss.,
April 4, 1928.

Dear Mrs. Lipsey:

I am a little one-eyed boy, six years old. I study the first grade at school. My teacher's name is Miss Leone Baker. I love her, too. I go to Sunday School every Sunday. My Mother is my Sunday School teacher. I hope next time I write I can help the B. B. I. girl. I will go, hoping to see this in print.

Your new friend,
L. D. Johnson.

We are going to be looking for that letter soon, L. D. And you musn't "go" so soon, next time.

Crystal Springs, Miss.,
April 21, 1928.

Dear Mrs. Lipsey:

May I join the Circle? Our school is out. We will go to the Consolidated School in town next session. I'm sure you've heard of our big school. Come down to see our school building. We think it is so pretty. I am 7 years old. Will be in the 4th grade. I go to S. S. and B. Y. P. U. at Pilgrim's Rest Church. I am sending you 10 cents for the B. B. I. girl. I enjoy the children's page very much.

Love,
Lorraine Carr.

I passed through your city yesterday, Lorraine. It seems to me you are getting along fast, to be in the 4th grade when you are 7 years old. We are obliged for the money.

Crystal Springs, Miss.,
April 21, 1928.

Dear Mrs. Lipsey:

May I join the Circle? I am 5 years old. Will be in the first grade next session. I go to S. S. and B. Y. P. U. at Pilgrim's Rest Church. Mother has just read to us the children's letters in The Baptist Record. I have just one sister. We have been playing making mud pies. Do you remember making mud pies? Isn't it fun,—until Mother gets you for getting so dirty? I am sending 10 cents for the B. B. I. girl.

Love,
Merle Carr.

I remember making plates and cups and saucers, Merle, out of clay, which is a kind of mud, only cleaner. You and sister must write us again.

Winona, Miss.,
April 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 6 years old. My school is out. Had to stop school before it was out because I took the whooping cough. I have a little brother, smaller than I. His name is Billy. I am sending 10 cents for the B. B. I. girl.

Love,
Ruby Margaret Fisackerly.

Did Billy have the whooping cough, Ruby Margaret? Thank you for thinking of the B. B. I. girl. I remember that this is your second visit to us.

Beach, Miss., Apr. 9, 1928.

Dear Mrs. Lipsey:

I am glad you are having a Children's Circle. I am sending \$1.00 for the Orphanage, or the B. B. I. girl. I am 11 years old, and in the 7th grade. Am a member of the Methodist Church, and like to go to S. S.

Your friend,
Holcombe White.

Since you trust me to decide, Holcombe, I am giving your money to the B. B. I. girl, and thank you very much. Write us again, won't you?

CONDENSED STATEMENT OF THE HOSPITAL COMMISSION,

March 31, 1928

Current Assets:		
Cash on Hand and in Bank		\$3,559.24
Accounts Receivable	\$9,743.70	
Notes Receivable	1,658.54	
	11,402.24	
Less Reserve	787.57	10,614.67
Membership Fees		6.00
Inventories		13,853.39
		\$28,033.30
Fixes Assets:		
Organization Expenses	63,242.50	
Land	103,171.96	
Buildings and Equipment	917,662.68	
Less Reserve for Depreciation	57,120.52	
	860,542.16	
Prepaid Insurance		1,026,956.62
		4,301.80
Total Assets		1,059,291.72
Liabilities:		
Accounts Payable	23,580.08	
Notes Payable	25,000.00	
Total Current Liabilities	48,580.08	
Bonds:		
First Mortgage, 5½%	525,000.00	
Total Liabilities		573,580.08
Net Worth, March 31, 1928		485,711.64
		1,059,291.72

NOTE: In the above statement, no reference is made to the item of \$250,000 in dispute between the Home Board and the Hospital Commission, as that item appears in the Home Board liabilities. The item of "Accounts Payable" refers solely to current operating accounts, which vary from month to month.

W. D. BARKER, Accountant.

Church and Sunday School Furniture
Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST SANATORIUM
El Paso, Texas

Your Boy

should be taught to save.
It is a habit that is well worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

I'll be one of the ones to organize another union! Did you say that? We know if you did we can count on that new union, but this is to the fellow that didn't say it. We want you to "say it with action" then write us and tell us about it, giving the names of the officers elected.

"The keys to B. Y. P. U. Success—Committees that Work".

W. O. Q.? and what does that mean? We have one B. Y. P. U. in the state, an Intermediate B. Y. P. U., the one that Mrs. McCall leads at Griffith Memorial Church, Jackson, that bears that name, and it means "With OUT Quarterly". That is, not using the Quarterly in the weekly meeting; but a member of the Baldwin Intermediate union insists that those letters mean "Work Or Quit". And we agree that that is a good motto also.

How old were you when you learned to talk? Occasionally we find a B. Y. P. U. member as old as twenty who hasn't yet learned to talk, they still READ. But their kind is fast disappearing.

Study Course Week this year was the best of any year yet for us. We thank you for cooperating in this state-wide effort. Plenty time yet though for yours if you have not had it yet. Every B. Y. P. U. should have at least two Study Courses a year.

A One Day Study Course

Miss Durscherl spent a few days with the Macon unions recently and the Intermediates under her leadership had a "One Day Study Course". They began at nine in the morning and ran until four-thirty in the afternoon, seven hours and a half. The course was in the Manual, the book taught, and Saturday, April 28th, was the day. They had a picnic lunch at Boyn Lake and Miss Durscherl reports that it was one of the most delightful courses she has ever taught. Eleven out of the fifteen members took the work. Some of the members made a booklet for the Baptist Hospital; this was done out of the class. This but shows another way of putting over in a splendid way a study course. You might try it sometime.

And the sixty and more conferences came to a close with success written across the program. Of course some of them were not up to expectations, but for the most part a fine interest was manifested and we believe the work set forward in a marked way. We hope to give a detailed report soon.

Adult Union, Holly Springs, Holds Interesting Study Course

What an opportunity for a pastor to get acquainted with his folks, teaching them a book, meeting with them each evening for a week. That was what Bro. Sandusky did two weeks ago when the B. Y. P. U. studied under him the book, Pilgrim's Progress, for the B. Y. P. U. This was the adult union at work, and the pastor reports that it was a delightful study they had together of this wonderful book.

Pack Up Your Troubles in Your Old Kit Bag and Ride, Ride, Ride

Twenty-five hours of interesting happenings await you at the District B. Y. P. U. Convention. There will be one in your district and it will come either the first or second week in June. Here they are again: Tupelo, June 4-5; 15th Ave., Meridian, June 6-7; First, Gulfport, June 8-9; Liberty, June 11-12; Mendenhall, June 13-14; Webb, June 15-16. And the WARES of China are to be with us in each of these. What a treat; you can't afford to miss it, so pack up your troubles in your old kit bag and ride, ride, ride. We will be able to help you get rid of some of your troubles.

How many B. Y. P. U. Magazines are coming to your B. Y. P. U. each month? We think that there ought to be at least one for each group captain and one for the president and one for the leader. Order them with your other literature.

A good while ahead to mention it, but you should order your literature for the THIRD QUARTER June first. Then you be sure to have it in time for your program planning committee meeting that SHOULD meet about the 20th.

We are delighted to note the interest being taken in the Associational B. Y. P. U. all over the state. This is a helpful sign, for it is through the Associational B. Y. P. U. that we are to see unions organized in the several hundred churches in the state that have no B. Y. P. U.

Bible Readers Certificates Awarded to Members of Jayess B. Y. P. U.

And for two years they have been doing it daily! What? Reading the B. Y. P. U. Bible reading, and so Maggie Johnson, Benna Johnson, Luna Nelson, Audrey Nelson and Claude Neal are awarded the TWO YEAR BIBLE READERS CERTIFICATE. Congratulations are in order and we extend them and hope this may inspire others to go and do likewise.

Next Sunday

Next Sunday when you go to

church you ought to see hanging on the wall a poster telling you about your district B. Y. P. U. Convention. If it isn't there begin to inquire as to who got the mail from the State B. Y. P. U. office. You want to see that picture on it and then read what the poster has to say.

Jackson B. Y. P. U.'s Plan Field Meet

City B. Y. P. U. in Jackson is fostering a field meet for their Intermediate boys and girls, to be held on Saturday, May 12. The committee on arrangements is headed by Scotchie McCall, with Messrs. Paul King, Kenneth Lee, Edwards, A. W. Talbert, and Miss Enid Henry. Miss Henry is looking after the picnic dinner to be held in the middle of the day. A handsome pennant will be given the winner, with blank space left for the name of the victor. Events will be regular with some extras, such as the wheelbarrow race, when a boy pushes a girl 50 yards. The event that counts highest will be the Master Swordsman's Sword Drill to be held immediately after lunch, in which two boys and two girls will represent each church, with a disinterested person calling the drill. The winners in this will get 15, the next 10, and the third 5 points. With a view to this being an annual affair, the pennant will be given for one year, and if the same church wins it three times, it becomes theirs. Some Intermediate union holds the city efficiency banner almost all the time.

New Zion B. Y. P. U. Gives Program At McCall.

Sunday, April 29th, about forty members of B. Y. P. U. and those interested went to McCall. Five car loads got there for morning services, the other two cars just in time for lunch.

In the afternoon the services were turned over to the New Zion B. Y. P. U. The program was varied with parts from the quarterlies, special music and stories.

Credit for all success is due our Pastor, Rev. B. T. Bishop.

With the exception of seven punctures—six from one car—and other trouble, the day was thoroughly enjoyed.

EVENTS OF WAHALAC REVIVAL

My singer, Brother Otis Perry, and I have recently been in a revival in Wahalac, about 12 miles north of Scooba, working with Rev.

C. E. Bass, who is pastor at both Wahalac and Scooba.

One interesting feature was that the membership was doubled. It is a small, struggling, country church and there had been in the minds of some whether it would be advisable to continue as an organization or disband. They had 16 members at the beginning of the meeting and there were added another sixteen. They are now going forward with renewed vigor and zeal. Where they had never given much financially toward special help in the meetings of the past, and this by private subscription, they gave us more than a hundred dollars through the free will offering method.

Morning services were held in the school house and evenings we were in the church. Although much rain fell and we were off the gravel roads, the people came for every service. Some of the most obstinate cases were won for the Lord. A boy, having been driven from home because of disobedience to his father's wishes, gave his life to the Lord and was restored to his home and father. How sweet it was to see that father and son as they sat on the front bench and wept on each other's shoulders.

Brother Bass is loved by all that he comes in touch with. Although his health has not been as good as it was in years gone by, he is doing a noble work. He has built one of the most beautiful brick churches in Scooba it has been my happy privilege to see. Not large but roomy, neat and well arranged.

The people of Wahalac invited me to return sometime next year. We gladly accepted their invitation.

—Rev. D. Wade Smith.

"You say you have a brother residing in Canada?"

"Yes, he used to do some wonderful balancing feats when he was in New York."

"Acrobat or bank cashier?"—Ex.

The story goes that several college presidents were discussing what they would do after they retired. What would they be fit for, was the question.

"Well," said one of them, "I don't know that I'd be fit for anything, but I know what I'd like to do. I'd like to be superintendent of an orphan asylum so I'd never get any letters from parents."

"I've a much better ambition," exclaimed another. "I want to be warden of a penitentiary. The alumni never come back to visit."—Harper's.

HILLMAN COLLEGE

A select school, which is noted for good care of girls—Happy, Home-like and Healthful. An unbroken history of 75 years. Enrollment limited to 125. During recent years there have been more applicants than could be accommodated. Apply early. Rates remarkably low.

Directors of Piano and Voice have each had extensive training in America and Europe. Hillman has the combined advantages of Jackson, the Capital City, and Clinton, the cultured college community, the home of Baptist Leaders.

M. P. L. BERRY, Pres., Clinton, Miss.

COLLEGE COLUMN

STATE TEACHERS COLLEGE
NEWS
First Annual B. S. U. Council
Banquet

The Baptist Student Union Council of 1927-28 gave a banquet in honor of the newly-elected council for 1928-29, April 20.

The primary department of the First Baptist Church was beautifully decorated for the occasion, both with roses and with mountain laurel. The favors and the hand-painted place-cards were clever and beautiful.

An interesting program was given as follows:

Toastmaster—J. H. Pennybaker.
Piano Solo—Edna Lois Bullock.
Welcome—A. L. Nix.
Response—J. I. Rankin.
Reading—Bert Scrivener.
Talks—Dr. Mariner, Rev. Wills.
Talk—Miss Irene Ward, Student Secretary M. S. C. W.

The Banquet dinner was delicious and well served.

New Students Given Reception.

S. T. C. has a host of new students this six weeks. The B. S. U. tendered them a reception in Hattiesburg Hall Lobby from five to six Saturday the 28th. Later a number of students went to the first church to hear the Glee Club from B. B. I. sing.

Ideal B. Y. P. U. Organized

Now don't get excited! We didn't say they were ideal. They named themselves that. You see the teachers are coming to college and they have just organized S. T. C.'s fifth B. Y. P. U. We are expecting great things of them three Sundays.

New B. S. U. Council Installed.

Sunday night the new B. S. U. Council was formally installed. They commence their duties the last day in April.

S. Gwendolen Ellis,
B. S. U. Reporter.

M. S. C. W. NOTES
Marie Smith, Reporter

This extract was taken from the church bulletin of the First Baptist Church in Columbus, Mississippi. In this bulletin a page is set aside for the M. S. C. W. College girls in which the work at the Workshop may be discussed. This page, quite appropriately, is called "College Chatter".

"We're sorry Miss Ward has been ill, but if there's anyone in the world we'd rather have with us in Miss Ward's place it is Mrs. Preston. We've enjoyed her visit so much, and even when she tripped over to see Mrs. Oscar Blount (Miss Foreman, you know) we were a bit jealous."

Mrs. Preston taught the Junior-Intermediate B. Y. P. U. Leader's Manual to a group of enthusiastic listeners. The beauty of this particular course was that Mrs. Preston taught it, that she used samples from her own experience, and that there was a most practical element throughout every discussion during the week.

We hate to think of this week with-

out our friend, but then Miss Ward hopes to be back again at the Workshop—Truly we are the most blessed girls in the world. What if we didn't have a Miss Ward or a Miss Johnson, for she'll always be Miss Johnson to us.

The new B. S. U. Council began fulfilling its duties this past week. An initiation of new council member is being planned for the first part of next week. These initiation services are always inspirational.

The B. S. U. Council held its annual banquet Friday night in the Golden Goose tea room. Besides all the members of the old and new councils, Mrs. Preston, Mr. Leavell, and Dr. Caswell were present.

Mr. Frank Leavell was a visitor at the workshop the latter part of this week. He was one of the principal speakers at the B. S. U. banquet, and besides that held a short but snappy study course on B. S. U. methods.

Blue Mountain College.

The new B. S. U. officers for the session of 1928-29 stepped into harness the first day of May and are already proving that the student body did not make a mistake in the election of the girls who will lead the religious activities of the college next year. Usually there is manifested a slight tendency to play during the last weeks of school, but the new officers are equal to the emergency, and there is every assurance of keen interest continuing until the last.

During the past week, immediately following the noon-day prayer meeting, a number of girls assembled in the Student Room for the purpose of studying the B. S. U. Manual. The enrollment included the new B. S. U. officers for next year as well as a number of others who were interested in the course. Miss Mary D. Yarborough, our Student Secretary, taught the book and gave the class a pleasant and profitable period each day.

The B. Y. P. U. General Assembly witnessed an unusual spectacle last Sunday evening. The six B. Y. P. U. presidents rendered a unique program in the form of a "picture show," portraying the story of the Good Samaritan. Following the main feature, the announcements and secretary's report were given by way of the "screen". This interesting program created much interest and enthusiasm.

We were greatly favored on Tuesday in having Miss Frances Sale, Secretary of the Field Cooperative Association, to conduct the noon-day prayer meeting. She crowded a great thought into a few words and gave us a most helpful message.

Louise King.

MISSISSIPPI WOMAN'S COLLEGE

The Woman's College was fortunate in having as a visitor about two weeks ago, Miss Irene Ward, Student Secretary at M. S. C. W.

Miss Ward conducted a sun-rise meeting, her subject being "Practical Problems of the Campus". Not only was this meeting a success, but several other religious meetings

at which Miss Ward spoke. She brought a very inspirational address to the girls in chapel on Saturday morning.

Miss Ward remarked just before she left, "I have heard of the Woman's College spirit, and now find that it is truly no myth".

The B. Y. P. U.'s on the campus are busy making plans for next year. All of the officers have not yet been elected for the separate unions, but last Sunday night the general officers were elected. They are: General Director, Miss Ruby Watts; Assistant Director, Miss Chandlee Ainsworth; Secretary, Miss Mildred Martin; Chorister, Miss Jessie Johnson; and Pianist, Miss Vera Mixon.

We are proud of our new officers, and are expecting them to do much in carrying forward the religious activities.

ISOLA

What is thought to have been the most far reaching revival in the history of this church was conducted by Rev. V. E. Boston of Winona during the week of April 23rd to 29th inclusive. Bro. Boston came to us on Monday and preached twice daily until Sunday night. The little church has had a colorful career in recent years, and has been pastorless most of the time. Two months ago Bro. W. M. Powell who lives at Arcola, was called, and now serves the church half time in connection with the work at Arcola. Since his coming the membership has fallen in with his leadership, and a revival was soon sought for, and Brother Boston invited to do the preaching.

Boston seemed to never waste a word. His deep consecration was in evidence at all times. The messages he brought impressed one as coming direct from the Throne, with the authority of a Thus saith the Lord behind them, and the little speaker lost himself as he held up the all-sufficient plan of redemption.

The Lord greatly honored his people in their refusing to compromise the truth during the campaign.

In spite of the confusion and work incident to Commencement, the school people lent every assistance, and made it possible for all who would to attend the morning services. Great work was done by two of the teachers, Mrs. Nellie Clark Bridges and Mrs. Mattie Belle Sory, who had charge of the music and singing. Heavenly music and joyful singing in abundance with these saintly women in charge.

The membership of the church more than doubled as a result of the meeting, and several notable conversions took place. A Chinaman who can hardly understand our language, gave unmistakable evidence of the new birth, and asked for baptism and church membership.

Bro. Boston strives to build up the local work, and there is no unpleasant reaction following his efforts. May the Lord grant him long years in his faithful ministry.

The little church asks the prayers of the brotherhood at this critical time.

Reporter.

IN MEMORIAM

Obituary.

On March 30th, 1928, it pleased our Father to call home one of our best beloved members, Mrs. W. C. Shipp.

We, the Woman's Missionary Union of Gallman Baptist Church, resolve:

First, That we mourn our loss, we feel that God has bid her welcome to the Mansion, which he himself has prepared. We desire to bow with humble resignation to his will.

Second, That to the bereaved son we extend our heartfelt sympathy in this his deepest hour of grief and sadness. We know it grieves you to give Mother up, but, remember as you pass on in life's rugged ways, that "earth has no sorrow that heaven cannot heal."

Third, That a copy of these resolutions be sent to the bereaved son, and to The Baptist Record.

Mrs. A. V. Ford,
Mrs. F. P. Tillman,
Committee.

Mrs. L. L. Waltmon

On March 3rd, 1928, the Death Angel visited our home and took from our midst our dear Mother. He carried her home to rest, and await the coming of her loved ones.

She leaves a husband, eight sons and one daughter to mourn her death. May God's blessing rest on them and comfort them. She was a loving mother and was willing to give her life for her loved ones. She is missed in her home and church. She was a member of Wade Baptist Church. Her life was a shining light for others.

Mrs. H. H. Parker.

In Memoriam.

The home of Mr. and Mrs. F. E. Wilson was saddened beyond words when the sweet, beautiful and loving spirit of their little boy, Hugh Mason, 28 months old, was transplanted from earth to the heavenly home on April 9th.

All was done for him that could be, it seemed, but somehow God did not see fit to spare him. He was a joy and comfort to those left behind, father, mother, a brother and sister, relatives and friends. We can only bow our heads and say, "Thy will be done".

Under a cover of flowers the little body was placed in Silver Springs Cemetery. F. W. Gunn, Pastor.

Resolutions of Sympathy.

Whereas in the providence of an all loving Father our dearly beloved brother and co-worker D. K. Collins has been taken from us and though we shall miss him sadly and feel that his place will be hard to fill we bow in humble submission to an all wise God.

Therefore, Resolved that in the home-going of this brother our church and Sunday School have lost a most valuable member.

That we shall miss his wise counsel, his encouraging words, and his gracious presence.

That we extend to his bereaved wife, his devoted children and grand children our loving sympathy and our prayers.

That we commend them to the God he so humbly served and ask a special blessing upon every one of them.

Be it further resolved that a copy of these resolutions be spread on the minutes of the church, a copy presented to the family and that they be published in The Baptist Record and our home papers.

M. P. Bush,
C. S. Williams,
L. W. Ruffin,
A. B. Gannt.

"God Called Another"

Mrs. Bertha (Bert) Ebling, of Courtland, Miss., died here at her home April 3, 1928, this falling on her birthday.

She was born in Winston County, near Louisville, on April 3, 1885, making her forty-three years of age.

She was laid to rest in Louisville in the family burying ground on Thursday of the same week which she died. The funeral service was conducted by G. W. Robertson, her pastor, assisted by Rev. H. M. Ellis, M. E. C., and Rev. J. N. McMillin, of the Baptist Church, and Rev. J. C. Watson, of the Presbyterian Church. The latter three pastors of the local church in Louisville.

Mrs. Ebling leaves behind a husband, Mr. Bert Ebling, Agent for the I. C. Railroad at Courtland, Mrs. J. R. Homer, sister, of Louisville, Mr. W. J. and Mr. C. E. and Mr. G. W. Atkinson, brothers, all of Louisville to mourn her going.

Mrs. Ebling was a consistent member of the Methodist Church, and had been a member of that church since she was seven years of age. She was also a member of the Eastern Star, and true to that institution. She was a consecrated Christian woman of the highest type. She took an interest in church and all public enterprises that tended in any way toward the development of all moral and spiritual things. Her great work and worth to the Kingdom, church and community is invaluable. We shall miss her, for those who knew her best loved her most. She has gone, but not forgotten.

Mrs. Ebling suffered much. She was in failing health for a long time, and was confined to her bed for the last three and one-half years, yet her patience perhaps was never excelled. She bore her suffering without complaining. Her place and home is now vacant, but our loss will be her gain, for when Jesus comes again to claim his own all who knew and loved her who are faithful to God shall find her in that land where there will be no more sad parting and good-byes.

Respectfully,

G. W. Robertson, Her Pastor.

STORY OF CRUCIFIXION TURNS FRENCH MARKET INTO CATHEDRAL

Nicholas Caroselli told the story of the Crucifixion at the French market on Good Friday night, and for a time his story quieted the mar-

ket place to cathedral solemnity.

Truck growers drew their wagons closer to form the nave of the impromptu church. Vegetable sellers forgot their customers to hear the story of martyrdom from pews atop boxes and barrels. Neighborhood women gathered in the pillared arcade, a switch engine's crew listened intently in the transept.

This was a service conducted by the Baptist Institute, one of the services conducted occasionally at the market, but the story of the Crucifixion made this story more interesting than the others. Besides that, Nicholas Caroselli, a student at the institute, was telling the story in the warm Italian which his hearers understood.

It was a strange setting, a motley gathering that listened to his passionate recital of the seven sayings of the Cross. But for the switch engines across the way and automobiles which rolled past the meeting place, the market and people might have been listening to the lowly Nazarene Himself.

For the most part, the hearers were truck farmers, their wives and children, many of whom were of Italian descent; unpretentious people; tanned deeply by the sting of wind and sun. They had just arrived, some arriving during the sermon, with their fresh vegetables; some folk of the soil, roughly clothed and heavily shod. Members of other races dressed much the same, intermingled, and a lone aged negro, with white frost on his head, stood reverently, hat in hand, nearby, and, apparently understanding the language, punctuated the sermon here and there with "Amen, Blessed Lawd, ain't it so?"

The round thick columns of the market, in the flickering light, showing aged scars in shadow relief, might have been the columns of a Biblical temple, and the white haired aged man of the gleaming eyes and cascade of beard, might have been a patriarch—but for his corduroy trousers.

Reverently they stood, listening to the story of the Crucifixion, the eyes of the little boys shining from under towsted hair or cap brims pulled low; boys for once intent and stilled.

This was an opportunity that but few would miss. Many of the truck farmers started extra early to arrive in time for the annual Good Friday sermon, preached in the market in their own tongue. Many of them, living so far from the city settlements, have but little opportunity to hear sermons, especially those preached in their own beloved tongue. For an hour, as they listened, all activity was stilled, and when the sermon was finished, some came forward and expressed their appreciation.

The service was held under the direction of Rev. L. B. Campbell, of the Bible Institute. Eight other students took part in it, speaking, however, in English.

—Item-Tribune.

ISOLA

Dear Brethren:

We have just closed a revival at Isola, Miss., that was very far reaching in its results. Rev. Dr. V. E. Boston of Winona doing the preaching, and he did it well. Sixty eight additions to the Baptist Church, many others saved who will doubtless join the other churches of the town, there is no uncertain sound to the messages of Dr. Boston, throughout the entire revival the house was crowded to overflowing. There was a fine spirit of Cooperation on the part of every body.

The business houses all closed

without a murmur, there was converted in this meeting a Chinese merchant who joined us his father and mother being converts of the Baptist faith in China. That's the good work coming back to us.

I am pastor of Arcola and Isola; came from Tennessee five months ago.

We have a fine field, plenty to do of course, but with the help of the Lord we hope to round out a good year for the two Churches. This makes up to the present, eighty additions to both churches since we commenced the work.

W. M. Powell.

Declare War on All Insects—Kill Them

—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. Write us for FREE insect booklet. If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

BEE BRAND	
Powder	Liquid
10c & 25c	50c & 75c
50c & \$1.00	\$1.25
30c (Spray Gun)	35c

Bee Brand
INSECT POWDER
OR LIQUID

CEDAR ODOR

Nashville

Vanderbilt University

Tennessee

Law School

John Bell Keeble, Dean.

Three-Year Course

SUMMER SESSION

REGULAR SESSION

June 25 to Sept. 1

Begins September 24.

For Catalogue and Special information, Address

SECRETARY OF THE LAW SCHOOL

Flies
and
mosquitoes
quickly
die...



if you spray

FLIT

"The yellow can with the black band"



Don't run around on a hot day with a fly-swatter. Keep cool. Spray Flit. Flit clears the house in a few minutes of disease-bearing flies and mosquitoes. It searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

Sunday School Department

SUNDAY SCHOOL LESSON

May 13, 1928

JESUS ENTERS JERUSALEM, Mark 11:1-33.

(From Points for Emphasis by
H. C. Moore).

GOLDEN TEXT—Behold, thy King cometh unto thee; he is just, and having salvation. Zechariah 9:9.

1. **THE KING'S PRESENTATION** was the meaning of his entry into Jerusalem. (1) The place was the road from Bethany to Jerusalem, the village of Bethphage lying across a ravine from the road over the Mount of Olives. (2) The purpose was not an ordinary visit, but the graphic and final presentation of Jesus to his people as their King. (3) The preparation involved securing from Bethphage a colt and its mother, owned probably by a disciple and borrowed for but a few hours, so that he might ride into the city as the Jews were expecting the Messiah to do. (4) The prophecies of Isaiah and Zechariah were thus fulfilled; for not upon a fiery steed, animal of display and of war, but upon an ass, an animal of work and peace and of the common people, would the Prince of Peace ride forth to receive the plaudits of men. (5) The procession started with Jesus on the garment-saddled, unriden colt and gained momentum as it moved cityward, the multitudes strewing garments and palm branches in the way. (6) The praise that rose from the throng, increasing with every step, took form in rhythmic chant of Hosanna and response of beatitude. (7) The Pharisees (says Luke) demanded that Jesus rebuke the crowd, but he refused and rode on in triumph. (8) The prediction of Jerusalem's fall was then made by the weeping Saviour, as Luke also records. (9) The people of the city were struck as by storm when Jesus and the shouting crowds came in, perhaps through the Golden Gate; and Jesus was pointed out as the Prophet of Galilee. (1) The presentation in the Temple courts gave the nation one more chance to accept him as their Messiah. Thus he came unto his own; but alas, they received him not!

2. **THE KING'S AUTHORITY** was exercised in the second cleansing of the Temple. Passing the barren fig tree on the way, Jesus and the disciples went on to the now barren city, finding it also fruitless despite its showy foliage. No sooner had they entered Jerusalem than he entered into the Temple. In fact, he probably entered through the Golden Gate which opened into the Temple area, the sanctuary being the objective point of the trip. (1) In the main Court of the Gentiles and ostensibly for the benefit of the worshipers who came from every quarter a number of business interests had been permitted to locate;

dealers in cattle, sheep, doves and other animals for sacrifice; money-changers who could accommodate visitors from other lands by supplying them with the currency of the city and country which alone was acceptable in Temple worship, keepers of food supplies, and the like. While the introduction of this traffic may have been meant for good originally, there was in it not only Temple desecration on the very surface, but also the temptation to all sorts of abuse, including every chance at thievery and every impulse to greed. These very abuses had crept in and were at their height when Jesus now appeared. (2) With what holy indignation must Jesus have surveyed the Temple Courts, thick with traffic, noisy with yelling hucksters, crowded with buyers, both greedy and gullible, and a very theater of congested curiosity like the "midway" of a modern fair. Not for a moment could he suffer such desecration. In righteous wrath he raised his imperial voice and drove the whole miserable gang from the sacred precincts. Nor did they linger then to question his authority, for their own conscience assented to the right and justice of his conduct; they knew that they had no business there and they knew that they were, as he said, nothing more than a band of thieves who had changed the Temple into a robbers' den. What a quiet was there when the traffickers had retired! Nor would Jesus allow even those who were passing from one part of the city to another to shorten the distance by going through the Temple, or to carry vessels back and forth needlessly on this holy ground. Thus for the second time did the Lord of the Temple cleanse the Temple of the Lord. (3) Was it necessary for Jesus to declare the mission of the Temple? In their own Scriptures the Jews had time and again quoted: "My house shall be called a house of prayer for all the nations." Thither the people of the earth were to come in order to learn of the one true God and to worship toward his holy throne. Alas that the very court set apart for them should be a den of thieves! (4) When he scourged the traffickers out of the sanctuary, Jesus was not exceeding his prerogative; it was his right and duty to cleanse the Temple. At the same time, this striking event exposed him to fresh animosity on the part of those who now were legally in charge of the Temple and were, therefore, responsible for the desecration which had for the second time been so picturesquely and completely corrected. When the "chief priests and scribes heard it" what did they do? Instead of welcoming reform and aiding the Reformer, they "sought how they might destroy him." Think of it! But they dared not now lift

their hands against him, for the multitude hung upon his lips awestruck by his doctrine. To seize him then and there would have been to enrage the people and thus endanger their own welfare. How strange that the Temple custodians should have been so bitterly antagonistic to him who dared to cleanse the House of the Lord entrusted to them! (5) Without receiving a blow he went out of the city that evening again to Bethany with its room for quiet and its haven of loving hearts.

(Continued from page 13)

wants his services. He is a native Mississippian and has filled some of the best pastorates in the state.

Mr. Johnie Breland of Philadelphia, Miss., and who has been studying Evangelistic singing at the Baptist Bible Institute at New Orleans this session, has yielded to the call of the Lord to preach the gospel and is preaching out from New Orleans as occasion permits. He will sing in revival meetings this Summer. He is the fifth grandson of Eld. O. F. Breland, who lived many years ago in Neshoba County, to heed the call to preach the Word.

SISTER MARY E. SMITH.

Sister Smith, of Beulah Baptist Church, Newton County, was the beloved wife of Joe T. Smith. She was born March 29, 1857, married Dec. 24, 1878 and departed this life April 20, 1928. She united with the Hickory Baptist Church in 1871 and was baptized by Eld. N. L. Clarke. She attached herself to Beulah Church in 1907 and was a faithful and consistent member till death. She was buried in the Beulah Cemetery; services were conducted by Eld. G. O. Parker assisted by Eld. T. A. Sims. She leaves behind her husband and one son and six daughters to mourn for her. She was a splendid woman. I lost a friend from earth when she died. I feel that she is at rest. May the Lord comfort her loved ones.

R. L. B.

Hub—You are extravagant. You spend money for unnecessary clothes.

Wife — Absurd! Unnecessary clothes are not in fashion.

Wife: "Now that I have had my hair bobbed, I don't think I look so much like an old lady."

Husband: "No. Now you look like an old gentleman."

Make Their Ship Come In!



— it is sane, sound, sure!

We Owe Our Ministers and Missionaries this Service Pension

Our Life Annuity Bonds bearing a liberal rate of interest furnishes those who desire to help in the great work of Ministerial Relief, their chance to do it while they live. The principal, after the death of the donor, becomes a part of the permanent endowment of the Relief and Annuity Board and will go on to bless ministers and their families through the generations to come.

For further information write:

THOMAS J. WATTS,
Corresponding Secretary

1226 Athletic Club Building, Dallas, Texas.

A GREAT CHURCH, THE RESULT OF STUDENT FAITH AND EFFORT

(By R. L. Holmes)

The story of Massey Memorial Baptist Church in Algiers reads more like a fairy tale than the history of a Baptist Church.

Rev. B. E. Massey was a student in the Baptist Bible Institute when standing one day on the Mississippi, he looked beyond the fog of the river to Algiers, a city of nearly 50,000 with no Baptist Church. He heard the call "Come over into Algiers and help us." That vision never forsook him. It spurred him on; the cry of the lost stung him into almost unbelievable activity.

Brother Massey began his service in a restaurant near the fish market. He says that he had four people in his congregation when he preached his first sermon. The floor of the little dimly lighted restaurant was wet with the juice from fish and oysters. The atmosphere was often so laden with the smell of fish and tobacco fumes that it almost nauseated him. However, he appreciated the generosity of the proprietor in permitting him to hold the services in his place. He worked and prayed with dogged persistence through fair weather and foul because he believed he was following the leadership of God. A less dauntless one would have given up during the many weary months that followed. Many a mission has been closed that showed more promise than the one in Algiers during those dreary months of 1918-1919.

Brother Massey was not a spectacular preacher, not particularly noted for eloquence, but he was possessed with a burning passion for souls. Some one has said that he made eighteen pastoral calls per day. He was everlastingly at the job. When he finished his course at the Institute the Louisiana State Mission Board paid him \$50 per month to move on the field. In April, 1920, he was enabled to report: "Twenty-three present; collection \$1.94." When he made that report to the Pastors' Conference there must have been a note of triumph in his voice; it was so much better than anything he had been able to report thus far. He turned a deaf ear to more lucrative offers to pastorates and buried himself in his task. His wife along with him shared his faith in the work and undertook to stretch the \$50 per month to make it pay the rent and buy their food and clothes. They were forced to the most frugal sort of living, every luxury being excluded. The dark pall of want that often hung over their home was not permitted to be seen by their little flock. When the cupboard was bare and the flour barrel empty on Thanksgiving Day and they had only a dime in the house his people never knew it.

On August 15, 1920, he organized the mission into a church. Faith has been the heart and life of the church since its organization. It is preeminently a church of prayer. Anyone who visits it is impressed

with the fraternal spirit and the profound earnestness of the whole congregation.

On the second Sunday in September, 1920, he reported 45 present at Sunday School and 42 at preaching service, a very unusual congregation at that time. The pastor was a builder and he had two things to build, his congregation and a house of worship. The church began to lay aside a building fund in September of 1920. It reported that \$17.00 had been raised on the building fund. Money came in from many sources, a great part of it being from friends in Mississippi. The church was so appreciative of the leadership of the pastor that when the building was completed they named it in honor of the man who had laid the foundation of the work under such trying circumstances.

Brother Massey is now Superintendent of the Mississippi Baptist Orphanage. He has been succeeded in the work there by Rev. L. R. Shelton, another man from the Baptist Bible Institute. The present pastor believes that the Massey Memorial Church can be taken as a nucleus from which the whole city can be evangelized. He is forcefully demonstrating at present that this is no wild dream. The church has opened more than a dozen missions literally taking in the city. It is inspiring to see the pastor with a band of his members going into mission halls, on street corners, shops and other places holding services, the members following up the pastor in personal work.

The church is ideally located for a great enterprise. The magnificent brick building is valued at \$32,000; it has an auditorium with a seating capacity of 320; provision was made for a departmentalized Sunday School at the time of construction giving the building nine Sunday School rooms.

This is just one of the churches organized by Institute men in the last few years. There were six Baptist churches in New Orleans in 1918 with a membership of 1,200, there are now seventeen churches with a membership of about 5,000. Missions developed until they could be organized into churches. There is every reason to believe that many of the missions at which students now labor can by faith, self denial and sacrifice become powerful churches.

Aunt: "Are you glad you've got a little sister?"

Hans: "No, I would rather have had a brother!"

Aunt: "Can't you get it changed?"

Hans: "No. We've used it."—Vikingen (Norway).

Smith—Would you—er—advise me to—er—marry a beautiful girl or a sensible girl?

Brown—I'm afraid you'll never be able to marry either, old man.

Smith—Why not?

Brown—Well, a beautiful girl could do better, and a sensible girl would know better.

PIONEERS, PLODDERS, AND PARASITES

H. C. Clark

Thoughts presented recently in a discourse at the McAdams Baptist Church by the pastor.

There are pioneers, plodders, and parasites in all the different vocations in the world, but it is our purpose to discuss this subject from the viewpoint of man's relation to God—religiously.

I. What is a pioneer? Webster says, "Originally, a foot soldier. To go before and prepare a way for. One whose business it is to march with or before an army, repair the road or clear it of obstructions, work at entrenchments, or form mines for destroying an enemy's works. One who goes before to remove obstructions or prepare the way for another."

A pioneer, then, religiously speaking, is one who holds his mind open to receive all truth from whatever source available. He is unwilling to permit pre-conceived opinion to shut him out from any worthy information. There is abundant evidence inwardly and in nature to convince him as a self evident truth and becoming convinced he waits no longer to his own destruction. Conscience and nature confirm the truths taught in the Holy Scriptures and the truth is plainly before a man and we are taught "To buy the truth and sell it not".

The religious pioneer, with an honest heart will deal squarely in religious matters and is as receptive of religious truth as he is of truth in other fields of thought. He judges generously and allows the other fellow freedom of worship without prejudice.

If he is a scientific, religious pioneer, the Word of God is taken at its face value against tradition, or canned goods in religion, or hearsay. He is extremely unwilling to put a light construction upon or to sneer at the plain Word of God. Such a pioneer is unwilling to sacrifice principle and the plain truth and compromise, joining a creed less desirable because of a personal offense. He will not take vengeance on God for some human error. He wants the truth and will take an inventory of his religious life, or X-ray himself even though it might condemn him.

The religious pioneer will unflinchingly, willingly, gladly, wisely, nobly, heroically, back up with his life and money, the worthy enterprises of the church. There are people who seem never to do any thing worthy, scarcely, and are like a brook that never gives a pleasant murmur, or a dull bird that never gives forth a pleasant and refreshing draught.

II. What is a plodder and what are his characteristics? Def.: To strike or pelt with a clod or clods. To travel with steady, laborious diligence. Some stupid, plodding, money loving wight. To toil; to drudge; especially to study heavily and with steady diligence. To tread with heavy laboring step.

Who is the gentleman we are describing? He is the Christian who has just enough religion to make him miserable. He is like an ungreased, ramshacked wheel-barrow that is urged on with difficulty. Paul describes this type as carnal and he must be bottle fed when he should be able to eat strong meats. He is backslidden in religion and attempts to let his family's church business suffice for his while he laboriously kicks against the goads. He becomes a striker and knocks those who are doing things while he is on the defensive and is outside of usefulness.

The plodder has religious debility and is a white livered, rebellious Jonah at last forced by circumstances into submission to the will of God. Such a one in his plodding is miserable, not exactly satisfied with God or the devil and attempts camouflage in church matters. The cover will be blown off and the exact status of this man will be revealed. Such individual is niggardly with God, little, peevish, pin head, ram rod style becoming backward toward God and his Church, wronging Christ because of some personal matter or foolish notion, or it may be that he has religious dyspepsia or indigestion. We have all known some persons who were needless victims to circumstances, who permitted the world, the flesh, and the devil to rob them of their religious joy. Many people permit some fool, or ingrate, or soft pedal crank to pull them aside and rob them of their highest joy and usefulness in the world.

I would not say one word against that earnest, plodding Christian of mediocre possibilities who is striving to bring in the Kingdom, but this discourse is striking at the sin of the men who are the willing victims to wrong, who are not exactly right with God's people and the church. Their names are on the church book but they are the pastor's field when they ought to be his force. They ought to be whole heartedly lined up with the church or quit professing to be Christians at all.

III. Parasites—What are they? Def.: Originally—one who frequented the tables of the rich and earned his welcome by flattery. A hanger on; a dependent companion and flatterer; a toady; a plant obtaining its nourishment immediately from other plants to which it attaches itself and whose juices it absorbs; an insect or animal which lives during the whole or part of its existence on the body of some other animal.

It is not our purpose to say any thing against the personnel of the class referred to as parasites. Many of them make good neighbors and we love them for Christ's sake. It is our purpose to find out what God thinks of them. How is it possible for God to permit a person to burn in hell forever unless said person is extremely guilty? If he has a perfect right to be what he is and to possess what he has and leave God out of his life, then there would be no hell for the un-redeemed sons

of Adam. No man has any right to do as he pleases unless he pleases to do right.

Religious parasites, symbolically speaking, are the hyenas of the world that dig up dead corpses to satisfy a depraved appetite, or they are corpses themselves and are dressed up to avoid detection. They use a little show of religion without affiliating themselves with the church of God. They have a show of religion for popularity or mercenary purposes but deny the power of true consecration. Many men claim to be on the fence in religion but are flat footed on the terra firma, on all business matters. They are the very blue print of inconsistency yet claim to be the most consistent. They are the so-called moral fellows who stand in the way of others and will not enter in, themselves, and prevent the youth of the land.

The parasite earns his living from Christian resources and positions. He has money in his pocket or in the bank that belongs to God. The great wealth of our country is in a sense the product of Christianity and the tithe at least should be turned directly into God's treasury. The parasite sucks as a leach this blood earned money without paying God his share and does not pay homage to the great Creator by confession. He practices sin at midnight, the highnoon of the forces of unrighteousness and uses scheming that would startle a more sensitive soul.

He stops short of salvation—yet claiming to be a pioneer and having explored all avenues of religious thought, yet never tasting of the Word of life or the delights of the world to come.

IV. What does God think of these characters as we are told in conscience and in his Word?

To the worthy pioneers he says, "To him that overcometh, I will give to eat of the hidden manna. And I will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." Rev. 2:17. "And he that overcometh and keepeth my works unto the end, I will give him power over the nations". Rev. 2:26. Also, Dan. 12:3 "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

To the plodders he says, Rev. 2:4: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore, from whence thou art fallen; and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Again, Jer. 3:14: "Turn, Oh backsliding children, saith the Lord; for I am married unto you."

To the parasites, God says, Luke 13:24: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 16:23: "And in hell he lifted up his eyes, being in torments." Luke 12:20-21: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be,

which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God."

We live in a Christian land. Property values and wages are from ten to a hundred times the value of such in heathen lands. This is because of Christ and the churches in our country, therefore he who receives manifold because of the churches, gets all he can, cans all he gets, then gets canned himself, keeps his money and does not back up the Christian enterprise is an embezzler before God. He is a parasite sucking his substance from Christian enterprises and is guilty of high treason before God from whom he steals.

A wealthy man in New York went to a preacher and asked him if he would have to part with his money if he should become a Christian. The minister informed him that if he became a Christian and affiliated himself with the church he would be expected to help sustain the work. The man had thoughts of becoming a Christian and told the preacher he would think over the matter. A week later he returned and said he had decided to keep his money.

A RULER IN AMERICA

I am a great ruler of the world. No king or emperor has power like me. My dominion is from pole to pole and from the east even unto the west. My throne is in America but I rule throughout the world.

I am served better and worshiped more than any other king or thing upon the earth, even much more than the God of Heaven. I am worshiped by tens of millions and many of my subjects are abject slaves for me.

They build palaces and houses to serve me in every city, town, hamlet and country-side. They labor, sacrifice, oppress, steal, cripple and kill for me, and I cause my subjects to oppress the poor to build good roads for me to travel over to view my province of America. Millions toil for me, billions are sacrificed for me, a thousand times more than is sacrificed unto God and I am worshiped a thousand times more than the God of Heaven.

I impoverish, I oppress, I cripple, and kill more than war. I exact billions in service and billions more in taxes, but what do I care, for I am still loved and honored more than anything.

I am your god and your ruler, but you do not know it. My power is increasing; I am enthroned and will reign till the "Son of Man comes riding on the clouds of heaven" and takes my power away.

Although I am not yet 25 years old, my coming was foretold by Nahum 2600 years ago. Nahum 2nd chap. 3 to 5.

And my time was foretold by Paul. 2nd Timothy 3rd chap. 1 to 5. My name is legion. My identity is hid as also is my subtlety. My father is the ruler of darkness and I am one of his most active princes. You may know me by one of my titles, The Automobile.

—Rev. D. A. Higdon,
Oxford, Miss.

CHRIST INCARNATE IN HIS FOLLOWERS, OR LIVING ANEW AND AGAIN IN THEM

Gal. 2:20

I. We note the personality of the Christian Religion. The apostle Paul was dead by being crucified. He was living with a dual personality—yet Christ was living in him. He was manifesting the Christ while carrying out the will of God in his life. When Christ was killed on Calvary he suffered death as the federal head of all believers of all time and his death is effective to the uttermost believer. As Adam is the federal head according to the flesh and the human race died in him so Christ is the federal head of all the saved and they taste death and resurrection through him and his crucifixion. Christ was killed as our proxy, our substitute for sin and the good results of that sacrificial death are felt in the souls of all the saved of all time.

II. This Christ became incarnate in the Spirit in all his followers and their personal spirits are to be modified in his Spirit. There is no saved man who has not the Spirit of God and all saved men have entered into the new life through regeneration made effective for them by the crucifixion of the Savior. Their wills are made subservient to his will and they are to show the attitude of Christ in the way of compassion, sympathy, benevolence, self giving altruism, love, and self sacrificing personality. Christ sacrificed all for us and we show the Christ Spirit when we give all in his service. It is clear that the revelation of the Christian religion must be through the medium of our imperfect Adamic natures according to the purpose of God. We are witnesses and ambassadors. It is our business to represent heaven in the court of the world. We are pilgrims and strangers seeking the city that hath foundations whose builder and maker is God. We are citizens of the heavenly city with our names in the register there, but tarrying here that Christ may live anew in us.

III. Notice the interweaving of our proper personality with that of Christ. The twig was separate before it was grafted, but now it is part of the stock and bears the fruit of the stock—or vine. If the branch is faulty, the pure sap from the earth can not do its best work, so in a sense, God can not do his best work through us because of our sinful limitations. How poorly we represent the wonderful Christ within us, how crude we are in this the greatest work in all the world.

This is a vital union, in pure love, built upon the sacrifice of Christ. The disciple then, is crucified with Christ by proxy and his spirit, that is the disciple's, is mortified and crucified having the same attitude toward sin as Christ and suffering in the spirit, because of the maltreatment of the Savior. His cause is our cause and we are willing to go forth without the camp bearing his reproach. When his cause is evil spoken of, does it make you

suffer? If so, that is a sure sign of conversion. Does your soul condemn the infidelity of such men as Ingersoll, Paine, Darrow, Edison, Burbank, and the others? Then, you have become dead to the world through Christ and you are raised in the spirit to life eternal.

IV. If Christ must live again in the soul, then a supernatural revelation is the only dependable basis for our salvation.

Theosophy—or the wisdom of God—with its occult science and idle speculation of rationalism leaves Christ out. Preincarnation with its accumulative force of character, so called, in its hideousness is false. All who hold to such speculation and occultism are lost without God and without hope, but those who are crucified with Christ also live with Christ. They are made partakers of his life and also his death.

The raving of agnostics, infidels, deists, and others who claim more or less to find the ultimate purpose here can not make the claim that Paul made because they do not know the living Christ.

V. This, then, is the wonder working miracle of the Christian era, that Christ lives again, anew, and ever new in his people.

We might know very little of the historical Christ. We might be ignorant of all sources of information concerning Christ save his revealed Word, still, if we trusted him we would be saved. Christianity carries its own credentials and does not have to be bolstered up with outside information to be true and available. If any individual trust Christ completely, God will give him the evidence within himself of his personal salvation. Many unbelievers attempt to discover the revealed secrets of Christianity externally and die in their sins. If I did not know that fire burns, if I would stick my finger to a hot stove there would be a personal revelation that it burns. This information would not be obtained by idle speculation but by personal experience, so agnostics and infidels can never know the inside truths of salvation unless they repent.

The acorn bursts in the marsh and a tree is the final product. The tree grows and thrives upon the refuse in nature and builds the towering oak, so we are to construct while living in a corruptible body a character like Christ's, building upon the ruins of earth a plant pure and eternal.

The pond lily using the scum of the pond with all its impurities, in touch with the light of the sun, transforms ugliness and filth into a beautiful flower, so we shall bring forth the beauty, the bud and flower of the Spirit, built upon the ruins of a depraved nature and using the ruins of a decadent world.

Old age is not failure if the individual is in Christ but the pruning of the years with the failure of the carnal will only cause Christ to be more lovely and beautiful than life itself. He is more beautiful than the violet kissed by the morning dew.

The story of the crucifixion of

Christ, the world's benefactor, while in the rescue of the world of fallen humanity, is the most wonderful story ever told and provokes worship and condescending love. They killed my Lord with a cruel death, but now he lives on high, and will live in his people forever.

"Christ the Savior came from heaven's glory,
To redeem the lost from sin and shame;
On His brow He wore the thorn-crown glory,
And upon Calvary He took my blame.
He lives on high, He lives on high,
Triumphant over sin and all its stain;
He lives on high, He lives on high,
Some day He's coming again."

—H. C. Clark,
McAdams, Miss.

LAUDERDALE COUNTY AND MERIDIAN BAPTIST NEWS

The last six months have been crowded with unusual activities on the part of Lauderdale County and Meridian Baptists. Several of our churches have made exceptional progress.

The baby church of the Association is located at Collinsville, some sixteen miles from Meridian in the midst of a fine community and at one of the best consolidated schools in the county. This church is not quite two years old. It was established by Rev. G. E. Holsomback, who has done such a notable mission work in this section. Within the past month they dedicated their new building. It is built of artificial stone and would be a credit to any community. Their zeal and sacrificial service plus generous assistance from the other churches of the Association enabled them to finish their church entirely free of debt. In years to come this church is destined to be one of the leading country churches of Lauderdale County.

Seven of the eight churches in Meridian have had a change of pastors within a year. All of them have pastors now who seem to suit the situation. Their prospects are most encouraging. The only church not having a new pastor is our South Side Church, of which Brother Blanding Vaughn has been pastor for more than ten years. They have just finished a splendid meeting with Brother J. E. Byrd preaching. They have purchased and paid for a lot upon which to erect a new church building and are in the process of preparing plans and raising funds with which to launch its construction at a reasonably early date.

Dr. R. S. Gavin has been pastor of the Highland Church for about a year. The work at the Highland has prospered splendidly under his ministry. Their membership has steadily increased and there has been a fine growth in Sunday School and church attendance. They have recently installed new pews in their church auditorium. This church is well located in the midst of a growing section of the city and under the

fine leadership of Pastor Gavin has a most encouraging future.

On the first of November Dr. S. F. Lowe began his work as pastor at the Fifteenth Avenue Church. He has wrought superbly in the five and a half months of his ministry there. The organization, financial situation and morale of the church has shown improvement which is no less than marvelous. They are now in the midst of an extensive personal evangelistic crusade that is resulting in much prayer, personal work and many additions at the regular services of the church. The feeling is wide-spread that he is an ideal man for this strong church at this time.

Rev. C. C. Jones came to the Popular Springs Baptist Church on the first of November. He started his ministry in a quiet but vigorous way. He has steadily grown in favor with his church. The congregations for Sunday School and church attendance are showing a steady increase from month to month. This church is in the midst of the most rapidly growing section of the city, has good equipment and is doing a fine work.

Rev. Gordon Ezzeit came to the pastorate of our Forty-first Avenue Baptist Church on the first of December from Central Baptist Church, Selma, Ala. His ministry there has already shown splendid progress. The Sunday School attendance for the past month indicates an increase of considerably more than fifty per cent over normal. Plans are being perfected to complete some unfinished portions of the plant and to do much painting that has not been done hitherto.

Rev. T. B. McPheeters began his work as pastor of Oak Grove Church the first of December. He found the church somewhat discouraged. But his membership has in it some of our very finest folks. His ministry to date has been notable for the re-awakening of their interest, the corraling of their forces and the inspiration and enlistment of their effort in the task of the church. In the early part of March he led the church in a good meeting lasting two weeks in which he did the preaching. This resulted in several additions to its membership and a fine revival to the church. They have need of a new building and plans are under way towards the launching of this enterprise in a very short time.

Our Eighth Avenue Church is served by Rev. Phillips. He commenced his ministry in the latter part of last summer. This church has a great group of young people.

The present pastor of the First Baptist Church began his ministry the middle of June. He found the church extending a cordial welcome and maintaining a willingness to co-operate whole-heartedly in the work to be done. The most significant achievements in these ten months has been the splendid response of the church in the matter of finances, it having met in full all its obligations for the 1927 budget and over-subscribed its 1928 budget; the

splendid increase in attendance at Sunday School and the stated services of the church and the addition of 209 members to its fellowship, 91 of these having united with the church since March 25th when the pastor preached for two weeks in a series of meetings. The church has taken an option on the property adjacent to it on Seventh Street and expects by August 1st to have money in hand with which to fully pay for it. This property will be used for necessary expansion later. The church is united, has a fine morale and prospects are most encouraging.

Our people have occasion to rejoice in the fine outlook and prospects of the Baptist Churches of our community. At the weekly meeting of our pastors on Monday mornings a note of cheerful optimism prevails in all their reports.

—Norman W. Cox.

REVIVAL AT PIAVE

Brother Wade Smith and the writer have recently been in one of the most spiritual meetings it has been our privilege to work in. We were in Piave, working with Rev. J. H. Cothorn, pastor. This was our second engagement with him this year, as we were with him in Rowland's Camp a few weeks prior to the Piave engagement.

Rain, cold, muddy and rutted roads all came into play to test the faith of the people, but the Lord will answer prayer and it was through this channel that the victory came. Those who have ever visited the little town know that it is just a saw mill community, populated with hard working, honest men and women.

We opened on Thursday night and ran through the following Sunday night week, making eleven days. During this time we had 27 services. The superintendent of logging and sawing was won back to the Lord, after thirty-two years of having stayed out of the church, and it was through his awakening that we were permitted to enjoy some unique experiences. He would take us to the woods and stop any crew of men we might meet and let us hold a service. One, held at 6 o'clock in the morning, after we had ridden about 10 miles on the log train to reach the place, will long be remembered. The entire woods crew, both white and black, stood with bared heads and listened to the gospel story. On our return to town we stopped at a farmer's house and in his front yard, preaching to himself, his son and son's wife, we held a service and won the entire family to the Lord. Another time we held a service in the blacksmith's home in the woods and had a great revival there. One day at noon we were allowed a thirty minute service in the mill. The entire plant shut down and the time was given us for a service. We had at this time both white and black to preach to. There was hardly a man of the entire woods or mill crew that was not reached. In some instances whole families were won.

One of the greatest services of the entire campaign was held in the home of Mr. Dick Boutwell (Uncle Dick we called him). Uncle Dick's father, visiting the meeting, called Mr. Smith from his room early Sunday morning and before many of the people of the town were up and about this old saint of God had Brother Smith read and pray with him and a large number of his family who were present. He then said he just wanted to know, as he felt he had not many more days for this earth, how many of his children knew they were ready to meet him on the other side. Broken-hearted, yet rejoicing, the entire household came by and shook the old man's hand, saying they were all ready to make the journey too. His testimony that Sunday morning in church (for we surely would not have gone through the service without some word from him) was one of thanksgiving and praise. He admonished the young to follow the Lord and make preparation for that great day of the Lord's return.

We preached in the woods, in the mill, in private homes, in the school and in the church. One day we had five services, another we had four. Young converts could be seen at all times of the day talking with lost companions of the mill. During the harvesting we found that an old man almost 70 and a boy, a bit over 9, had been among those who came.

In the eleven short days there were 113 additions to the church, and their offering was \$225.00.

On Sunday afternoon, before the closing evening service, we had baptism for the candidates. 56 out of 58 were ready. The company allowed the use of their cooling pool and people came from far and near to witness the sight. Brother Smith and Brother Cothorn united in administering the ordinance. One young man joined the church at the pool. The physician of the town came to the pool direct from a call he had made and in a moment had divested himself of shoes, coat and tie and without further preparation went into the waters. What a glorious scene.

Sunday evening, as we closed, we filled the pews, windows, vestibule and stood men and boys around the walls of the church. It was said to be the largest assembly of people ever seen in the entire county.

Pray for us.

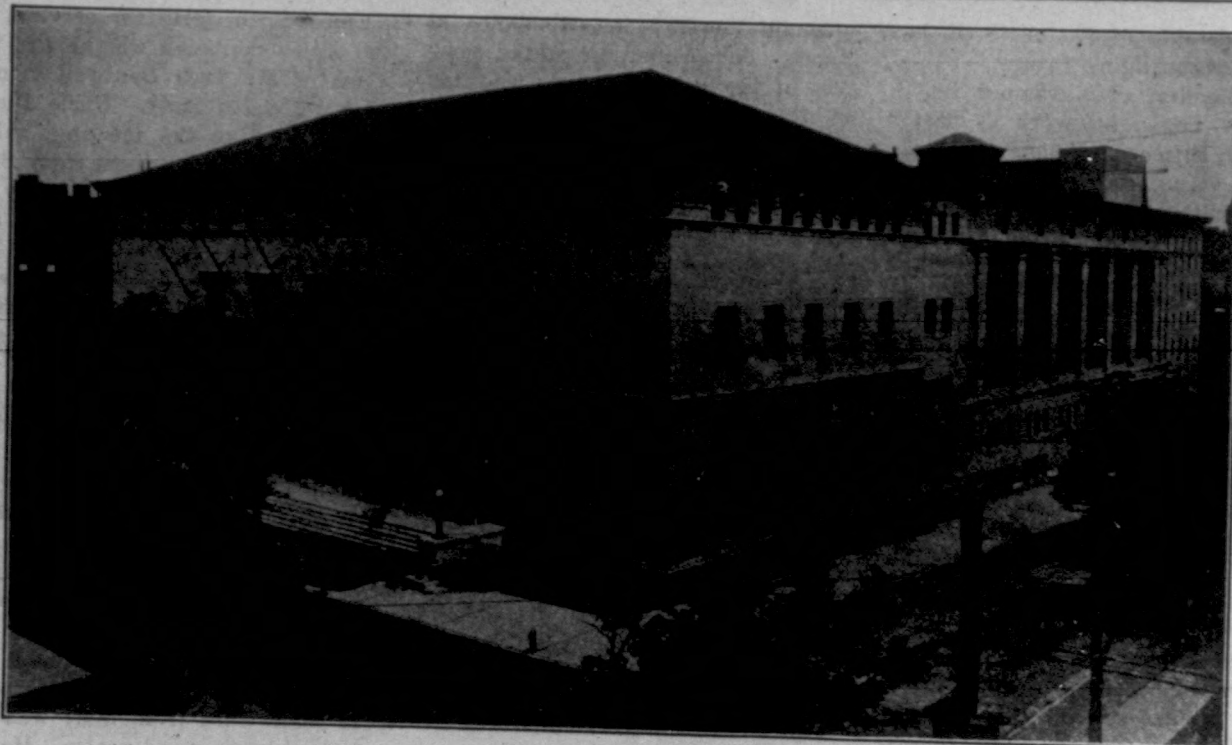
—M. E. (Otis) Perry.

A farmer was trying hard to fill out a railway company claim sheet for a cow that had been killed on the track. He came down to the last item: "Disposition of the carcass." After puzzling over this question for some time he wrote: "Kind and gentle."

Freda—I've lost all confidence in men.

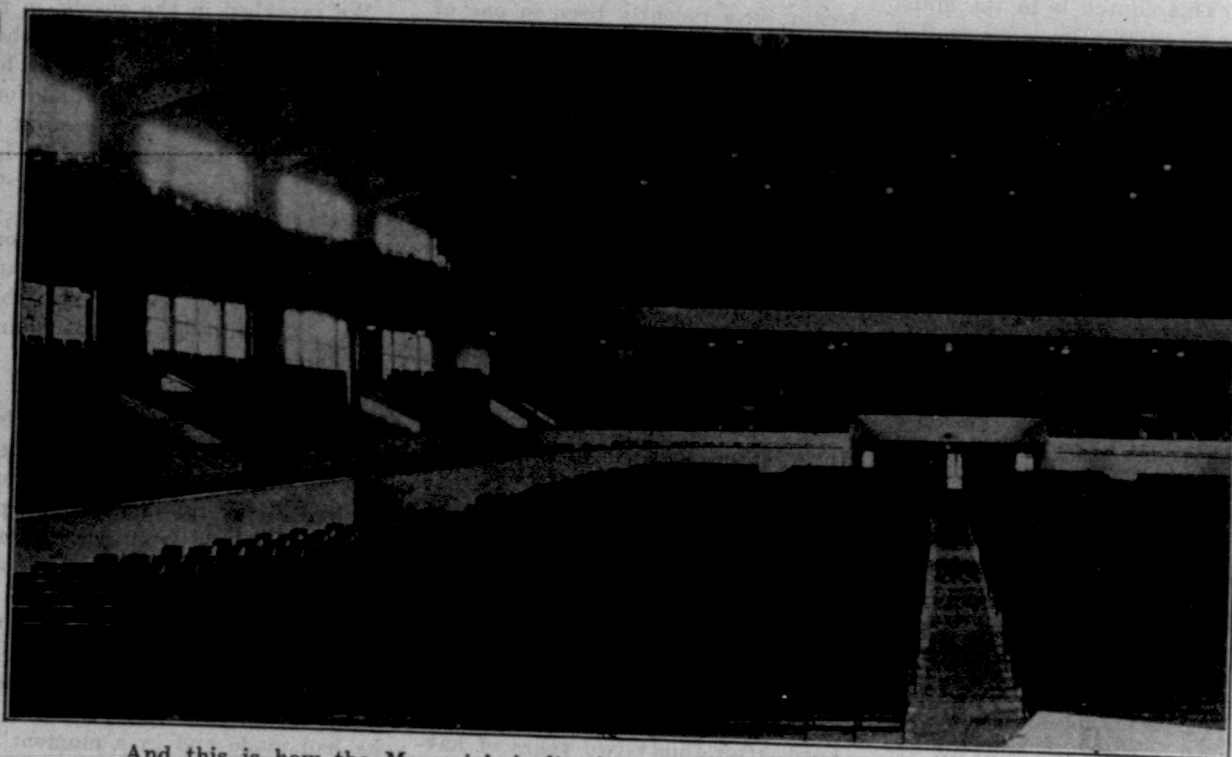
Eda—But why, darling?

Freda—Well, the last three times I've gone to the movies with another man I've seen Fred there with another girl.



MEMORIAL AUDITORIUM

This is the place of meeting of the Southern Baptist Convention, Chattanooga, May 16-20.



And this is how the Memorial Auditorium looks on the inside. It will look better with you in it. May 16-20.

The Soldiers' and Sailors' Memorial Auditorium of Chattanooga, the meeting place of the Convention this year, is widely known throughout the United States as one of the truly great buildings for conventions, conferences, assemblies and other large gatherings. This building was completed after the convention was last held in Chattanooga and those returning this year will be impressed with the marked differences in the facilities offered. Instead of the Billy Sunday tabernacle with its temporary walls and arrangements, used in 1921, the Convention will assemble in a structure costing upward of one million dollars and complete in every way. The main auditorium will easily seat 5,500 and every seat is a favored one. The meetings of the women will be in the same building in what is known as the community hall, this being a smaller auditorium seating fourteen hundred. In addition to these two auditoriums there are several small-

er rooms suited to meetings involving from two hundred to five hundred persons. One entire floor with a vast area will be devoted to exhibits, this being on the ground floor directly beneath the main auditorium. There are ample rest rooms, committee rooms, office for secretaries and clerks. The many entrances, broad foyers and expansive lobbies insure freedom of circulation.

The location of the Convention meeting place is on McCallie Avenue, being on prominent bus and street car lines. The downtown section of the city with its hotels, restaurants and business houses is within two blocks. Other places which may be used, such as churches and Christian Association buildings, are within one to three blocks.

The Memorial Auditorium was completed by the citizens of Chattanooga in 1923. It has been featured in many publications throughout the United States, notably in leading architectural journals, such

as the Architectural Forum of New York, which last September carried an eight-page article by Mr. R. H. Hunt, of R. H. Hunt Company, the architects for the building, and showed several interior and exterior views. Each year grand opera is held herein and artists have pronounced the acoustics excellent. It is a civic center and is used for no less than twenty-five distinct purposes. The great pipe organ is used every Sunday afternoon for a free recital and concert by the nationally known organist, Prof. Edwin Lemare.

Mr. Lee Battie, general chairman of the local committee on arrangements, expresses the opinion that the Convention will find its work greatly facilitated by reason of the use of Chattanooga's Memorial Auditorium.

On a wrecked automobile by the roadside some one attached a placard reading: "I do not choose to run in 1928."

FARR TO CONTINUE AS BAPTIST PASTOR

Reconsiders Resignation Tendered Some Days Ago. Community Rejoices With Baptists That He Will Remain.

The Sentinel feels sure that the community at large shares in the genuine feeling of gladness now prevailing among the Baptists of Grenada over the fact that their pastor, Dr. W. E. Farr, has reconsidered his resignation given some days ago and has signified his acceptance of the pastorate for another year. It was only after the most earnest solicitation upon the part of the members of his congregation and after prayerful thought, that Dr. Farr consented to remain. During his pastorate of the First Baptist Church, its membership has been so greatly increased that it now numbers more than any other Grenada Church, a splendid annex has been built to the already commodious building and the church has made great strides in every way.

The following letter from Dr. Farr, addressed to the members of the church, was read Sunday morning to the congregation by Dr. J. K. Avent, and at its conclusion, a rising vote of appreciation that their pastor was to remain was taken. The letter follows:

"I cannot command words to express to you my deepest and most profound feelings of appreciation for the many courtesies you have shown me in these years we have labored together. I was not flirting with you when I offered my resignation, I really meant business, but since the deacons and church have all voted unanimously and enthusiastically not to accept my resignation, and since scores of people who are not members of our church have made me believe they did not want me to leave Grenada, and last but not least, after two weeks of real prayer over the matter I have come to the conclusion that the Lord wants me to stay here. I can truly and sincerely say that it is impossible to be pastor where a church and community could be as good to us from every conceivable point of view as you have been. Now this I crave: Your support and co-operation—I mean your work and your prayers, and let's have our motto be 'Work for Christ'."

—Grenada Sentinel.

A foreign pianist was engaged to act as accompanist to an aspiring amateur singer. The singer had bounding ambitions, but her technique was faulty. This defect became manifest at the first rehearsal.

After the poor woman had flatted and flatted until she had flatted practically all her notes, the accompanist waved her to silence.

"Madam," he said mournfully, "it is no use. I gif up der chob. I blay der back keys, I blay der white keys—und always you sing in der cracks!"—Tid-Bits.

He: The man who married Ethel got a prize.

She: What was it?—Life—E. H.

OLD
VOLU

Fiv
Ala.,
tor O

We
has s
B. Go

Non
their
condit
of last

\$1,1
sions
Woelf
funera
sions.

Firs
the Su
Dr. H
the Re
have a
preach

The
for th
ing Ma
gifts:
\$693,19
\$340,76

Past
to Calv
ago. I
for the
church.
structio

A pr
Sunday
the Con
three y
graduat
fine tea
esteem
Baptist
past fev

The
Mission
Love wi
Southern
is not in
in the h
as the c
Mississi
vention
take the
apt to d
uniform.
secretari
a short p
Southern
taries of
of the bo
political
tion put
boards.
reappoint
rating c
Mission E